NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

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DAVID LEE CHILD, Editor.

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H. M. HENRY, PRINTER.

Pro-Slavery.

From the National Intelligencer.

"WE COULDN'T WHIP THEM AWAY."

Ran away from the subscriber, on the 8th of September last, a hired slave by the name of Edward or Ned; his age is not known to me, but supposed from twenty-two to twenty-five, of middling stature and black complexion. Any person taking up said negro and returning him to George W. Hunter, esq. at Fairfax court-house, or to the subscriber, near Drainesville, or securing him in any jail, and giving information so that the owner or subscriber may get him again, shall receive twenty-five dollars, and all expenses if found in this State, or fifty dollars and expenses if found in any other State or territory, by applying to the subscriber at Prospect Ridge, near Drainesville, Fairfax county, Virginia.

ELIPHALET MILLER.

October 16.

One Hundred Dollars Reward.—Ran away from the plantation of John Baker, esq. near Salem, Fauquier county, Virginia, a negro man, named Beverley, belonging to the heirs of Henry Rose, esq. late of that county.

Beverley is about forty years old, very black, and about five feet eight or ten inches high. He has lost the end of the forefinger to the first joint, on the right hand. He went off in company with another negro man, the property of Mr. Baker, and probably also with a white man. I will give thirty dollars reward for the apprehension of Beverley, if taken in Fauquier county; sixty dollars if taken out of that county, and within the State of Virginia; or one hundred dollars if taken out of the State, provided that in either case he is so secured that I may recover him. If Mr. Baker has offered a reward also for Beverley's apprehension, the person taking him will be entitled either to that or this, but not to both.

H. LUFBOROUGH,
Georgetown, D. C.

September 28.

Fifty Dollars Reward.—Ran away from the subscriber, living near the Alexandria ferry, on the night of the 8th of August, negro man Henson; he is twenty-four or twenty-five years of age, about five feet six or seven inches high, well made, bright yellow, with a full suit of hair; has rather a down look when spoken to; no flesh marks recollected. I brought him from the neighborhood of Upper Marlborough, from Mr. Marien T. Lamar's, where he was raised, the 1st of January last; he has some relations in that neighborhood; his father is living in Anne Arundel county, on the farm of Mr. Walter Smith. I am inclined to think he is still lurking in the neighborhood of Mr. Lamar's. Should he have tried to get to a free State and be caught there, and brought home to me, or secured so that I can get him again. I will give the above reward of fifty dollars; or, if taken in the District of Columbia, or any of the adjoining counties, I will give twenty-five dollars; in either case he must be secured so that I get him, or brought home to me.

RICHARD I. BOWLING.

P. S. Any communication respecting him, will be addressed to me at Greenesville, Prince George's county, Maryland.

September 19.

One Hundred Dollars Reward.—Ran away from the subscriber, on the 28th of September, negro boy Henson, seventeen years of age, about four feet eight inches high, light copper color. His clothing not remembered; no particular mark except his face, which has an eruption on it, and is pitted, from being poisoned. He has relations living near Washington, where it is probable he may be harbored.

I will give twenty-five dollars if taken in this county or the District of Columbia, fifty in the adjoining counties, and one hundred dollars in any other State; in either case he must be secured so that I may get him again.

WILLIAM I. BERRY,

Living near Upper Marlborough, Prince George's county, Maryland.

October 13.

One Hundred Dollars Reward.—Ran away from my farm in Montgomery county, Maryland, without any provocation, on the 15th October, a young yellow woman, who calls herself Matilda Hammon, of medium size and appearance, about eighteen or twenty years of age. She took off with her a quantity of clothing, so her dress cannot be described. She has a small scar on her forehead, as well as recollected. I feel confident she will make for Georgetown, D. C. where she has a mother named Priss Hammon, belonging to Jenkin Thomas, and an uncle by the name of Henry Contee, belonging to the heirs of Clement Smith; she also has some connexions in Washington. I will give the above reward if taken in a free State, twenty-five if taken in the District or elsewhere, except Montgomery, and ten dollars if taken in Montgomery county; and in either case she must be brought home to me, or placed in jail so that I get her again.

NICHOLAS BROOKE.

October 19.

One Hundred Dollars Reward.—Ran away from the subscriber, on Friday, the 7th instant, a mulatto woman, named Margery, about thirty years of age, quite a likely servant, and rather stout; she uses a good deal of snuff, and talks rather through her nose. Also, an Friday night, the 14th instant, her son Isaac, about sixteen years of age, a very likely boy, of bright copper color.

I will give fifty dollars for the apprehension of them, if taken in the county, or twenty-five dollars for either of them, or the above reward of one hundred dollars if taken out of the county, or fifty for either of them. They have relations living at Seat Pleasant, Mr. Thomas Berry's farm, also at Governor Sprigg's, either about seven miles from Bladensburg. They took with them all their clothing, it cannot therefore be exactly described.

JOS. K. ROBERTS,
Near Bladensburg.

July 19.

Will not our Northern whigs begin seriously to consider whether they are doing right to support by public and private patronage, a paper, whose columns are daily graced by such a string of ornaments as the above. Remember that there is not a press in Washington, through which an independent Northern man can be heard, not even if he breaks the gag, and gets a hearing on the floor of Congress! The editors of the National Intelligencer refused to insert, *after having promised to do so*, the infamous Florida law, which Mr. Briggs, and other members made efforts to annul, and which would have been annulled if we could have got information to the people. Will such Northern men continue to support that paper without an effort to get a better? This would be a serious question under any circumstances, but it becomes peculiarly so under the reign of gags in the Senate and House.

The editors of the Intelligencer are no doubt able, and in many respects estimable gentlemen; but *human rights* and *human lives* are not to be bartered for private courtesies, or sound political editorials. There is not a press in the country which has the power to do so much for oppression, as the National Intelligencer is now doing.

We entreat Northern whig members, and Northern members of all sorts, who have the slightest regard for justice and humanity, or the freedom of the press, to ponder these things.

The Standard.

For the National Anti-Slavery Standard.

ADDRESS

Of the Executive Committee of the Central New-York Anti-Slavery Society, to Abolitionists and others who deprecate the existence of Slavery in our Country.

DEAR FRIENDS:—

Our apparent inefficiency since the formation of our society, more than eight months since, demands of us an explanation of our course, that we may not be regarded as forgetful of the duties devolving upon us as executive agents of a society which has before it a work no less imperative of action, than sublime in aspect, viz: the restoration to freedom, of nearly three millions of our countrymen, now shut up in the prison house of slavery, while the entire military force of our nation stands guard at the door, and the religion of our people sanctifies the deed.

We have not sent out agents, because we were not able to obtain, till recently, the services of such as we believe the present exigencies of the cause demand, and yet we are happy to acknowledge that the American Society has had volunteers or agents in this section of the State most of the time. Yet now those agents are withdrawn, and as we have resumed the responsibility of sending forth our own, we deem it necessary to define, as clearly as in a short address we may, our

POSITION.

That every variety of shade of opinion will be found to exist in a society formed from all the different grades, contending sects, and hostile parties, of which our population is made up, will be seen at a glance. We do not expect an entire coincidence of opinion even on the plainest measures. Hence our society is founded *not on a measure, or any set of measures*, but on the principles laid down, and always maintained by the American Society, to which we are auxiliary. These principles declare the essential sinfulness of slavery, and pledge those who shall subscribe to our constitution to "do all in their power to bring about its extinction." But as it is left with each individual member to place his own construction on the constitution, he is at liberty to adopt such measures as himself shall deem best fitted to compass the end, making no other member responsible for his course. And yet the society, by its majority, indicates to its executive committee, the course they are bound to pursue as its representatives.

By strict examination, and careful comparison, we think we comprehend the views and wishes of our constituents, and will endeavor briefly to explain them. As a necessary result of our principles, we must inculcate the doctrine of *entire withdrawal of support* from the slave system.

1st, *Ecclesiastically*. That the crime of wresting from men not a small item of their property, but their entire subsistence, and themselves also, of inflicting on them not a slight injury, but of annihilating humanity to make room for an article of sale, that this, the acme of crime, is allowed, defended and cherished, in all the larger, and in most, if not all, the smaller sects of the country, we do not here need to prove.

Hence, our agents and publications will enforce the duty on individuals and organizations of treating this crime as they do others, incomparably smaller, that is, to abandon and bear a strong, unequivocal testimony against it; and although persons may hold membership in our society who do, directly or indirectly, give their sanction and support to this heinous crime by their ecclesiastical connections, yet we must affirm it as the careful and deliberate vote of the majority, that they are inconsistent with the principles and pledge to which they have given in their adhesion. That they "do not do *all* in their power for the extinction of slavery," while they throw over it, by their position, the sacred shield of religion, is apparent. Nevertheless, while the majority utters its convictions, to the minority the right of private judgment is reserved, and their consciences are free. All the majority can, or ought to do, is to extend the helping hand, and with much exhortation and sharp rebuke, say, "*friend, come up higher*," confidently trusting, that as the light flows in, he will see his way clearly and come up.

2d, *Politically*. That the government of our country has, from the earliest period of its existence, been used for the protection and extension of this the blackest despotism that ever cursed the world, need not here be argued, nor need we go farther than affirm that the two great political parties of the nation are, at the present moment, vieing with each other in their subserviency to its behests. Our course towards these parties, and to individuals of the parties must be plain, as is our duty towards ecclesiastical organizations.

We must indoctrinate them with the principles of democratic liberty and equality, plying them unceasingly with their shameless recreancy to their own professions, and their degraded and loathsome position before all nations. Yet, while doing this, our members must have as much liberty politically as religiously. If, after subscribing their names to our constitution, they shall, in any instance, vote for pro-slavery men, and thereby forge chains for the slave, and guard his prison doors, we have no excommunicatory power, but we will use the money they contribute, and the truths they utter, to convict them of their gross inconsistency, remembering that many of us, also, in our darker days, did the same thing. We may not refuse to call a man an abolitionist while he yet sustains a pro-slavery candidate, any sooner than we should refuse to give *him* the appellation who countenances a pro-slavery church. In our opinion, neither acts consistently with his profession. His constitutional pledge binds him to do *all* in his power to destroy, and nothing to sustain slavery. And the business of the society is to urge him up to that point. And yet it cannot institute tests. Should we do so, we must destroy all freedom, and these tests might multiply to the numbers of individual members in our society. We should have not only the political and ecclesiastical tests, but the "free produce tests," the "kitchen table or caste" test, the test of paying taxes to a government that supports slavery, the test of neglecting to do *all* in our power, by withholding money, time, and influence, that we *might* bestow, and so on, indefinitely. Again, we must keep constantly before us the genius of our organization, which is simply and comprehensively, anti-slavery, whose only work is *to make the people abolitionists*; after this is done, there is no more for us, as a society, to do. It is not our province to point out the political course our members shall pursue, any more than to define their ecclesiastical course. We "*abolitionize*" the people, and then leave them to act individually *upon* church organizations and political parties, or to combine and form new and distinct religious and political organizations. It would be traveling as far out of the bounds of our association to form a political party, or to nominate candidates, as to form church organizations and select ministers.

We feel safe in leaving them thus at liberty after they have become abolitionists, being assured that they will not, knowingly, do pro-slavery work. Some of our members have planted themselves on the high ground of a repeal of the union between the North and South, disdaining to legislate under a compact which brings them into juxtaposition with men whose crimes unfit them to act in governmental relations, and whose reputation for integrity and patriotism we must destroy before slavery can fall. They scorn to sustain a government whose constitution grants a political bounty to crime. Others there are who choose not to vote unless they can induce the party to which they originally adhered to nominate high-toned abolitionists. Others, again, will vote for any party that will make anti-slavery nominations, choosing to hold the balance of power, and thereby compel both parties to succomb. And many of our members vote with the Liberty Party. Of this party we can only say as we should say of all others, we have no war against it, when it shall do anti-slavery work, but shall hail it as a coadjutor in the great struggle. If any sections of it, or any of its organs or candidates shall not come up to the high point of anti-slavery truth, or shall turn from their appropriate work to malign the moral agencies of the cause, we shall treat them as other opposing influences. Our hope for the slave's deliverance is not in any *party* or *sect*, but on the power which our moral associations pour forth from their exalted position, where all true hearts can centre without distinction of party, sect, sex, or complexion, thereby changing the public sentiment which moves all parties and all sects, compelling them to do our work.

AGENTS.

We have now in the field two agents, Abby Kelley and Ezra C. Smith; the former, as her custom has ever been, gives her service gratuitously, and of whom we need not speak at length—as the services she has rendered the cause in this State are a sufficient testimonial to her ability and devotion, to commend her to all hearts that beat with sympathy for the oppressed.

Ezra C. Smith, though not so well known in this section of the State as Abby Kelley, is one of the earliest and ablest advocates of the down-trodden. He has been instant in season and out of season, while engaged in other and pressing duties, and now that his whole time is to be again devoted to the cause, we commend him to the hospitality of all abolitionists, and urge their co-operation in securing audiences and raising funds wherever he may go. To the many applications we have received, during the few past months for agents, we now reply, that we hope to be able to attend to a portion of them immediately. We have one other agent already engaged, who will enter upon his labors as soon as his contract to attend the "Hundred Conventions" shall have expired. We allude to James Munroe, whose high order of talent and rare devotedness will make him welcome in central New-York.

Other agents will be secured and sent out in sufficient numbers to turn the moral waste of our slavery-scathed State into an Eden of liberty, as soon as the friends of freedom shall furnish the means.

PUBLICATIONS.

Anti-Slavery books, pamphlets, tracts, and prints, are for sale at Utica, corner of Fayette and Genesee streets, by Francis Wright, who has kindly set apart a portion of his warehouse for the purpose, and volunteers his aid in carrying on this department of labor. We trust abolitionists will not undervalue the instrumentality of publications, but will spare no pains in scattering them, broadcast, over the land, in the faith that from this seed wheat of humanity, they shall reap a most abundant harvest for the cause of mercy.

FAIRS.

From the excellent results of the Fairs recently held by the ladies of our society, we confidently commend these instrumentalities to all who are in a situation to avail themselves of them, and would call especial attention to that to be held in this city, on Christmas week. In this time of pecuniary embarrassment, those having somewhat in merchandise, whether from the farm, the mechanics' shop, the store, or the wardrobe, can give of their wealth or of their penury to the *slave's store*, which is kept open but a few days in the year to raise funds to speed his emancipation.

In closing, we are most happy to be able to congratulate you and each other in view of the fact, that although division and distraction have entered our ranks, and many of the slave's true friends have been separated from each other, and from the only place where all abolitionists can meet and act harmoniously for the regeneration of public sentiment, viz: the American Anti-Slavery Society and its auxiliaries, the time is not far distant, when all shall again stand hand to hand, and heart to heart, in solid phalanx, bearing down on slavery with terror in their tread. The Ohio Anti-Slavery Society, which three years since severed its connection with the American Society, has now dissolved, and its members have united with the more recently organized society, which is auxiliary to the American.

If, west of New-York, all abolitionists, whether Christian, or infidel, Jew, or Greek, mahomedan, or pagan, war men, or peace men, voters, or non-voters, can stand in one society, to kindle up the intense moral fire which shall generate the steam for the engine that is to propel the ecclesiastical and political car on which the country is to ride triumphantly to freedom. We say, if in all our vast territory west of New-York, this union has been restored; we hope, we confidently trust, it will soon be realized here, also.

Our course is determined—we, as a society, war against slavery, and against that alone, under whatever garb it may be found, knowing that all we have to do is to spread the whole truth before the people, and slavery falls.

Onward, then, be our watchword. We have little time for parley. Few words, many blows. We have the consciences, and all the better feelings of the people with us. The genius of the age is with us. God is with us. Who will be found to falter when victory is at hand?

SAMUEL LIGHTBODY,
Chair. of the Ex. Com.

W. C. ROGERS, Sec'y.
Utica, October 18, 1843.

From the Buffalo Daily Gazette.

POST OFFICE REFOR .

In order to secure success, this important subject should be continually kept before the public. It should be agitated by the people, until their wishes shall be heeded in the councils of the nation. The present system and rates of postage are onerous, unpopular, and the laws establishing them will be evaded as long as they shall be continued in force. Upon this point we have some facts, gathered from an examination of the committee of the House of Commons of Great Britain, when the subject of a reduction of postages was agitated there, which we find in an extract from *Porter's Progress of the Nation:*

"As one instance it may be mentioned, that a bag, containing eleven hundred letters, was seized in a carrier's warehouse; but if direct evidence of this fraudulent practice had been wanting, the fact of its existence would have been inferred from the condition of the post office revenue, which had continued nearly stationary during a great number of years, while the population had been rapidly increasing, and the manufacturing and commercial transactions of the country had been making gigantic strides.—Such a reduction of the rates of postage as that advocated and afterwards adopted, would at once put an end to the illicit conveyance of letters as a trade, and cause the whole correspondence of the country to pass through the post office. This, in itself, would cause a large increase of business, without reckoning that one letter additional were written because of the cheapness of conveyance. But all experience in analogous cases, gave assurance that a progressive and very great increase would follow from such a wholesale abatement in the charge, as that advocated."

Now, the same thing is happening here every day The illicit conveyance of letters is large—very large. This diminishes the revenue in a greater degree than a reduction of the rates of postage, even if there was no increase of the number of letters written. Those which are now forwarded by conveyances other than the mail, would, in the case of a reduction, become a source of revenue.

But the following facts in relation to the operation of the penny postage system in Great Britain, must convince every one that a material reduction of the rates of postage in this country can be made without prejudice to the revenue, or the usefulness of the General Post Office Department:

"The friends of the proposed reduction in England, when the question was first brought forward by Sir Rowland Hill, were confident that the increased number of letters which would be conveyed through the mails, would, in the course of a few years, increase the revenue. It would appear from the tables, that the prediction is being rapidly fulfilled.

The number of letters that passed through the London General Post Office, inwards and outwards, during the year 1839, was—

Unpaid letters,	17,662,447
Paid letters,	3,425,455
Total,	21,087,892

This included near four weeks, during which the fourpenny uniform rate was in operation. The numbers in 1840 and 1841 were

Year.	Unpaid.	Paid.	Stamped.	Total.
1840	7,287,627	29,668,134	11,699,650	48,055,411
1841	5,662,066	29,960,452	32,196,367	67,818,879

Increase.—Per cent. from 1839.
1840, - 127.88
1841, - 221.60

In the first twenty-four weeks of 1842, the numbers were—

Unpaid,	2,424,816,	equal to 5,253,768	in the year.
Paid,	12,956,619,	" 28,072,674	"
Stamped,	16,863,064,	" 36,547,472	"

Total, 32,249,499, equal to 69,873,914 in the year, showing an increase over 1839 of 231-34 per cent.

The estimated number of letters that passed through the London District Post in 1839 were estimated at

Unpaid letters,	10,407,449
Paid letters,	2,870,569
Total,	13,278,018

In the years 1840, 1841, and 1842, estimating the total number for the last named year, from the number ascertained in the first twenty-four weeks, the number passing through the London District Post were—

Year.	Unpaid.	Paid.	Stamped.	Total.
1840	2,857,126	13,142,713	4,039,085	20,938,924
1841	1,306,737	10,762,542	10,054,090	22,623,369
1842	1,591,787	10,254,155	12,311,735	24,157,677

Increase.—Per cent. over 1839.
1840, " 50-91
1841, " 70-38
1842, " 81-93

The accounts of the delivery of letters in the country districts in England and Wales, as well as in Scotland and Ireland, have not been given with the same completeness as those of the London deliveries:

	Total, United Kingdom,	Total, England and Wales,	Scotland,	Ireland,	Country offices,	London, inland, foreign, and ship letters,	London District Post,	1839.	1840.	1841.	1842.
	99,014,156	79,808,314	9,154,522	10,551,320	44,946,404	21,087,802	13,278,018				
	102,090,456	82,356,666	9,405,528	10,328,262	48,055,411	20,038,924	13,210,646				
	105,666,995	85,165,643	9,765,821	10,735,527	48,055,411	22,623,369	13,210,646				
	105,666,995	85,165,643	9,765,821	10,735,527	48,055,411	24,257,677

per annum to do it with, but as soon as the money comes into their hands, the committee become its "OWNERS," they are not "AGENTS OR TRUSTEES, but PRINCIPALS!" Truly, this is a great country, and an extraordinary age, (especially in the matter of financiering,) but I think that this cool and candid defense must be regarded as the crowning glory of both. Can all the annals of impudence furnish a parallel to this stupendous piece of audacity?

Communications.

GOV. MATTOCKS, MR. BRIGGS, MR. ADAMS, AND MR. WEBSTER.

I noticed in the Standard, of the 26th October, a censure of the third party abolitionists, for opposing the election of Gov. Mattocks, of Vermont. If the third party is censurable in this matter, the American Anti-Slavery Society is equally so; for, according to the resolutions which it has adopted, no abolitionist could consistently have supported Mr. Mattocks. At the annual meeting of the society, in May last, a resolution was adopted, cautioning abolitionists against voting for any candidate for office, who adhered either to political or religious organizations which were unsound on the subject of slavery. It was well understood at the time, that to vote for a man as president, who sustained the slave system, would disqualify the person so voting for receiving the suffrages of abolitionists. Mr. Mattocks avowed before the election, in a letter published in the Voice of Freedom, that he would support the election of Henry Clay, if he should be the candidate of the Whig party. Of course, according to the decision of the American Anti-Slavery Society, Mr. Mattocks was unworthy of abolition suffrages.*

Moreover, the American Society has, at different times, including its last meeting, adopted resolutions against voting for any candidate, who is not openly favorable to such alteration of the constitution, as would put an end to the aid afforded by the government to the slave system. Mr. Mattocks had never, that I can find, avowed himself favorable to such alteration of the constitution, consequently, old organization abolitionists, who adhere to the unanimous recommendation of their society, could not consistently vote for Mr. Mattocks.

A casual reader might infer, from your article, that Gov. Mattocks had gone farther than the government of Vermont had ever before gone on the subject of slavery; but the fact is otherwise. The legislature of Vermont, last year, adopted a resolution, requesting its representatives in Congress, to propose such amendment of the constitution as would abolish slavery throughout the Union. Mr. Mattocks not only says nothing in favor of such a measure in his message, but he was in Congress at the time of the said resolution, and did nothing in conformity to its request, although he might have complied with it, without any violation of the congressional rules. We may, therefore, fairly infer, that he is not in favor of any action of that kind.

He expresses great indignation at the existence of slavery in the District of Columbia, &c. He might, with more propriety, in addressing a Vermont legislature, have expressed indignation at the shameless dereliction of duty of the Vermont senators in Congress, in refusing to comply with the repeated instructions of their constituents as to abolition in that district, as well as in reference to the amendment of the constitution, above referred to; and, also, at the shameful neglect of those senators, in regularly permitting a fresh gag to be applied, without any standing rule of the senate requiring it, whenever an abolition petition is presented, not even calling for the ayes and noes on the question of this gross violation of the constitution and the rights of man.

The governor recommends no action of the legislature, to stimulate the Vermont representation in Congress, to its duty in reference to slavery; but he throws a tub to the abolition whale, by recommending some laws for Vermont, which are well enough, I admit, but which will in nowise materially affect abolition.

I see that Mr. Briggs, one of the candidates for governor in Massachusetts, after three months' refusal to answer the inquiries addressed to him by Francis Jackson, of Boston, has sent a letter to the editor of the Boston Courier, which is apparently designed to dupe weak-minded abolitionists into his support, without giving them anything but vague declamation in return. In this letter, he makes no answer to the questions put by Mr. Jackson. He does not say that he is in favor of abolition in the District of Columbia: he does not say that he is favorable to measures for disconnecting Massachusetts from the support of slavery: he does not say that he is for securing equal rights to the colored people in the State of Massachusetts; but he says, what nine-tenths of the people of the Union will say, viz: that he is opposed to slavery, and that he declared on a former occasion, that he was not willing to extend it any farther than the constitution required. He also refers to his votes in Congress, without stating when they were given, or where they are to be found. He could not, as a politic man, be more explicit; for he never gave a vote in favor of any measure of abolition, and now he refused to express a sentiment in favor of any such measure, to be taken either by the government of Massachusetts, or that of the Union. I believe his most remarkable vote was that in favor of the gag-law of 1841.

The same number of the Standard, to which I have above referred, contains a long speech of Daniel Webster, delivered at the New-York State Agricultural Fair. You commend it, as "*strikingly*" setting forth "the superior certainty, happiness, independence, and social strength of free farming above "*slave planting.*" I have looked carefully through the speech, to find any comparison between *free farming* and *slave planting*, but have looked in vain. Indeed, Mr. Webster appears to me to have been extremely cautious to word his speech in such manner, that no southern advocate of the divine right and sound policy of slavery, could take hold of any expression as the foundation of a charge against him of hostility to the patriarchal institution. He expressly makes the comparison, not between free and slave labor, in the same zone, but between cultivation in the temperate zone —in western New-York, and that of "equally rich soils which lie beneath a tropical sun." And lest he should be misunderstood, as meaning slave cultivation, by tropical cultivation, he takes care to include free Jamaica together with slave-encumbered Cuba, in the contrast with New-York. He further guards himself, by adding, that, "The difference appears to be this: tropical cultivation, [not slave cultivation] the raising of sugar, rice, coffee, for example, is rather a matter of commerce than of agriculture. It consists mainly in the production of *one article*," &c. He "who trusts to tropical cultivation produces but one article, and that article subject to the fluctuating prices of the commercial world: a depression in its price affects him through the whole extent of his annual income." In all his comparisons, Mr. Webster is careful to refer unfavorably to the *tropics*, "the West Indies," or to Cuba and Jamaica—never to the southern States of this Union. And he speaks of "the farmer of the United States," including the slave with the free States, as possessing the advantage. He carefully attributes this advantage, not to freedom, but to climate; and speaks of what he calls tropical cultivation, as the inevitable attendant of the climate, by the laws of nature. He says: "It is, therefore, IN THE TEMPERATE CLIMATES —in the rich and favored spots of God: it is, therefore, gentlemen, beneath *such a sun as shines on you*, and on such an earth as that which you tread, that the truest development of a strong society is to be made," &c.

It is true, that there are some vague expressions about cultivation by our own hands, which might be taken as favoring freedom, were it not for the context—were it not that Mr. Webster includes free Venezuela and the free British West Indies in the unfavorable side of the comparison, and Maryland, Virginia, &c. in the favorable side; and were it not, that in speaking of tropical cultivation, he refers to the employment of the "labor appropriate to it"—thus intimating, either that none but slave labor is appropriate, and thus justifying slavery, or including free as well as slave labor in the tropical cultivation, which he contrasts with that of temperate climates.

But suppose that he really had in view the comparison of free with slave labor, in the same climate; then, is not his meanness of spirit almost unparalleled, and utterly despicable, in using so much circumlocution to avoid expressing, in plain terms, the idea that was in his mind?

In the same speech Mr. Webster said, that he would work his ten fingers up to the stumps, and give up the conveniences of life, for himself, his wife and children, before he would have it said that his State did not pay its debts. Waving the question, how far this assertion is consistent with Mr. Webster's real character in other respects, I would suggest that he owes the slaves a greater debt than any State owes to Europe; and that, so far from working his fingers off, he will not even expend his breath in their behalf.

He adds: "I abhor the idea that my daily happiness is to be marred, by the consciousness that anything disgraceful hangs on the country, *or any part of it.*" Now slavery is, both really, and also in the estimation of foreigners, far more disgraceful to the country, and to parts of it, than anything connected with the foreign debt. Yet Mr. Webster, with all his braggadocia about honor, will do nothing to aid in wiping away this disgrace.

A portion of the speech refers to the political question of a protective tariff. I must think, that the introduction of his sentiments on this point, however appropriate for the columns of the organ of the American Anti-Slavery Society, was rather mal-appropos and indelicate at an agricultural fair, convened without distinction of party.

He says, that "it is the duty of government, to a considerable extent, to take care that there should be a demand for agricultural products." This position, taken in the broad sense which the words import, strikes me as equally absurd with that of its being the duty of government to take care that good land, well tilled and manured should produce a good crop. The laws of nature create a demand for agricultural products, to the full extent of human desires for food, and of human desires and ability to work up agricultural products into clothing, shelter, and ornaments. Every man who will labor to produce that of which himself or his fellow-men are in want, will always find a market for his labor, unless prevented by some tyrannical interference of government, and this demand will ever exceed the supply. If it did not exceed the supply, the motive to fraud, theft, and slavery, would cease to exist. It may be proper for one government to endeavor to remove the unjust restrictions which other governments have imposed upon the natural right of man to seek a market where he may think fit. It is possible that Mr. Webster meant no more than this. He often displays either a want of ability to express his ideas clearly, or a want of that candor which is willing that they should be clearly understood by all parties, in the same sense.

T. E.

* I do not intend to approve of this resolution of the American Society. If Mr. Mattocks had been unequivocally favorable to the abrogation of all constitutional and legal provisions which sustain slavery, which he is not, I would have voted for him against a candidate of opposite sentiments, notwithstanding his support of Henry Clay.

CHESTER COUNTY ANTI-SLAVERY SOCIETY.

A stated meeting of the Chester County Anti-Slavery Society was held at Uwchland meeting house, by adjournment, on the 29th and 30th of the 8th month, 1843. The president, Elijah F. Pennypacker, in the chair.

Charles C. Burleigh offered a resolution, and spoke at considerable length in defense of the principles therein contained. It was considered, and adopted as follows, viz:—

"Resolved, That in the progress of our enterprse, it is important that we frequently 'recur to first principles,' and keep fresh in our own minds, and the public mind, our great distinguishing doctrine of the essential sinfulness of slaveholding, and the duty of immediate emancipation, without condition of banishment to the slave, or of compensation to the master."

J. Miller McKim offered the following resolution, which was considered and adopted, viz:

"Resolved, That the more effectually to keep fresh in our minds 'first principles,' as well as to give efficiency to our anti-slavery exertions, it is necessary to recur frequently to the condition and actual sufferings of the millions held in slavery; and to keep steadily before our own view, and the view of the people, the many inevitable claims which this condition, and their sufferings, constitute upon our humanity and best efforts."

On motion of Chandler Darlington—

"Resolved, That the board of managers be instructed to call one or more conventions within the ensuing year, to take into consideration the subject of slavery in its various bearings upon the prosperity and welfare of the country, and to make the necessary arrangements for the same."

The following preamble and series of resolutions were offered by Charles C. Burleigh, and after consideration, and extended discussion, were adopted, viz:

"Whereas the institution of American slavery is sinful under all circumstances—opposed to the spirit and precepts of the gospel, and therefore unchristian and antichristian; and also opposed to the spirit of the declaration of American Independence, which is the foundation of this government, and which recognizes the grand truth that all men are born free and equal, and endowed by their Creator with unalienable rights, among which are life, liberty, and the pursuit of happiness; therefore,

"Resolved, That as Christians and republicans, we are bound by *all* the tender ties and requirements that are connected with a profession of the gospel of love; by the exercise of all the peaceful means guarantied to us by the constitution, to seek and promote the immediate and unconditional abolition of American slavery."

"That the pretense of slavery to be a legal institution, rests upon positive enactment, and not on the fixed, unchangeable principles of law; and therefore, the power which undertakes to authorize this gross violation of right, is in duty bound to withdraw its support from the system; consequently it is our right and duty, as a constituent part of the nation, to use all peaceful and honest means to abolish the legislative sanction of slavery, by the Congress of the United States, in the District of Columbia; and to prevent the admission of any State into the Union whose constitution contains so foul a blot upon humanity as slavery."

3. "That the law of Christ engraven upon the tablet of the heart is paramount to all written constitutions and legal enactments—hence it follows that every professing Christian is bound to labor for the abolition of all iniquity throughout the world, by whatever moral and peaceful means are in his power, however much it may be sustained and guarded by constitutional provisions and legal enactments."

"That the work of the American revolution cannot be made complete until we pass through a bloodless and peaceful revolution, re-creating and regenerating the mind of the nation, and redeeming it entirely from the foul blot of slave-owning."

On motion of Lukens Pierce:

"Resolved, That a committee be appointed to confer together, and promote, by concerted action, the one dollar subscription plan of the American Anti-Slavery Society; whereupon the following were appointed said committee, viz: Sarah D. Bernard, John Thomas, John Gordon, Lukens Pierce, Joseph Fussell, Jesse Evans, Micajah Speakman, Hannah Cox, Simpson Preston, Jesse Hawley, Howard Pugh, Nathan Evans, David Havard, Joseph Hood, Joseph Fulton, John W. Leeke, Alice Jackson, and Elwood Michener."

On motion of A. Kimber—

"Resolved, That the anti-slavery sales or fairs, annually held in Philadelphia, have proved very efficient financial aids of the cause. Therefore, this society invites those who have aided in this way to continue their efforts as heretofore, and to extend their usefulness by encouraging the formation of social circles in their particular neighborhoods devoted to the furtherance of this important anti-slavery agency."

On motion—

"Resolved, That the deliberate and determined refusal of the great majority of religious associations to press the claims of the suffering and the dumb, and their open opposition to the anti-slavery movement, proves their claim of consistent followers of Him who came to preach deliverance to the captive, to be false: and therefore the hollowness of their profession should be exposed, and their clams to the Christian name resisted by those who feel an interest in the advance of pure and undefiled religion."

Mary H. Vickars offered the following preamble and resolution, which were considered and adopted, viz:

"Whereas one of the strongest pillars of slavery is the antichristian prejudice against color which exists in this nation; and whereas a consistent advocacy of emancipation requires that those who profess abolitionism should be clear of the taint of this prejudice; therefore,

"Resolved, That it is an imperative duty of abolitionists to purify themselves of it, and to press upon their neighbors the obligation to be not respecters of persons, but to render unto humanity that respect which is its due."

Extracted from the minutes by direction of the board of managers.

SIMPSON PRESTON } Secretaries.
ANN PRESTON }

REPORT.

Of the Board of Managers, of the Chester County Anti-Slavery Society, made to the society at the annual meeting, held at Uwchland, the 29th and 30th of 8th month, 1843.

[ABRIDGED TO ACCOMMODATE THE PUBLISHER.]

In taking a retrospective view of the events of the past year, we see much that is cause of rejoicing, and much to excite us to continued exertion; much to indicate that our labors have not been in vain, and much to show that there are yet powerful obstacles to the onward progress of our cause. The current of passing events is materially modified by the anti-slavery agitation, and the principles which we have been infusing into the public mind, are operating as leaven, to bring the mass into a conformity with their own nature.

In most of the religious sects, the working of this leaven is manifested by internal agitation, showing that there is among their members an increasing dissatisfaction with the pro-slavery attitude which those bodies have generally maintained, and thus giving assurance that the truths of anti-slavery are producing their legitimate results. There is yet, however, a general preponderence of pro-slavery spirit; and this, though utterly incompatible with the genius of Christianity, has very extensively assumed the garb of religious zeal; and hence it becomes a material part of the business of liberty's advocates, to strip it of this covering, and show it to the world in its naked deformity. In the faithful performance of this duty we will incur much odium, among the high professing sectarians of our day; but let us not be discouraged; let us pursue steadily the onward path we are called upon to tread, with eyes fixed upon the triumph of Christian principle as the object of pursuit, and with hearts devoted to the welfare of our country and of our kind.

In the political world, the evidences are also abundant, that the leaven of anti-slavery is at work, notwithstanding the strong desire of the partisan politicians to keep it out of view. The agitation which has been kept up, and the truths which have been thrown before the people, have constrained even the most unwilling, to look at the proscribed subject, and so looking, many cannot but see, that it is intimately interwoven with almost every question of public policy. Hence, things are continually suggested to their minds which they have not heretofore been in the habit of contemplating, and this introduces a new and important element into their reasonings, and a material change in the general current of their thoughts. Their feelings are also strongly and repeatedly affected by the considerations which are pressed upon their attention. Almost every one professes to believe the democratic doctrine of the natural equality of man in relation to his rights, and to hate oppression in every form and in every clime; and this profession has become so much a matter of habit, that many appear to have been unconscious of any inconsistency between such professions and the practice of supporting slavery, by giving their moral and political influence in opposition to its abolition. It is also a common practice among our citizens to boast of their country, as the "land of the free," and to hold it up to the world as an asylum for the oppressed of every land; and while indulging this manifestation of national pride, they seem to lose sight of the fact, that here was to be found the most perfect system of despotism which has been exhibited in any age, or in any country; and that instances of tyranny and oppression were here of daily occurrence, under the sanction of law and the countenance of public opinion, which would reflect disgrace upon the character of the savage hordes, who roam over the wilds of America, or traverse the arid stepps of Asia. But these inconsistencies are so glaring, that when held up to view, they will make an impression, even on the most unwilling mind, as a flash of lightning in a dark night will be perceived when the eyes are purposely closed to avoid it. And, although many manifest nothing more at the time than some ludicrous ebullition of passion or resentment, there are few who, in their cooler moments, do not hang their heads, and blush for the honor of their country. Thus, the mere circumstance of agitating the subject of slavery, independent of any light that may be thrown upon it by our labors, is causing a material change to come over the minds of the pro-slavery portion of the community, and preparing them for the reception of greater light and better feelings.

But we have done something more than merely to keep the subject of slavery before the people. There is in the human mind a gradual but sure progression in whatever direction its energies may be turned; and hence, while we cherish an interest in this subject, additional light will be continually arising. Besides, there are few who cannot perceive that their own views are illuminated, and their own reflections aided and excited, by the labors of others in the same field; and thus, the combined action of that mass of intellectual power which has been brought to bear upon the subject of American slavery, is opening and spreading a flood of light upon the monster, which will ere long cause it to skulk into by-paths and obscure places, as its kindred crime of highway robbery (once deemed honorable in Europe, when practised by the great) has been driven from all respectable connections, to be practised only by despised characters, under cover of the darkness of night, or the obscurity of the forest. The slave-trade with Africa was, within our own times, engaged in by the most enlightened nations, as though it had been a legitimate commerce, consistent with justice and humanity; but the labors of Clarkson and his associates have exposed its enormities, and have thus clothed it with so much odium, that even slaveholders will now class it with the worst of crimes, and seek popularity by joining in the general denunciation of its inherent inhumanity and wickedness. We have, therefore, abundant reason to expect that by exposing the true character of slavery, we will fix upon the system an equal degree of odium with that which now rests upon the foreign slave-trade, and this circumstance will go far to ensure its abolition.

The change which is thus spreading over the opinions and sentiments of the people, would be more manifest, were it not for the morbid dread of the name of abolitionist, which induces many to stand aloof, and to take especial care not to commit themselves in an unpopular cause. They have so much sense of right and love of consistency, that they cannot take an open and decided stand as advocates of slavery; yet, under the guise of an assumed neutrality, they permit their moral and political influence to operate as directly, and much more effectually, in support of the indefinite continuance of slavery, than if they had appeared as its open advocates. They go for inaction where action is required. They are for letting the system alone, to enjoy the support of law and the countenance of public opinion; and this is all that its warmest advocates desire. It is needful, therefore, that men should be driven to the necessity of defining their position in an intelligible manner. If they think that, under existing circumstances, slavery is justified, and that it ought to be supported till some miracle shall be wrought to produce the necessary change in those circumstances, they ought to say in direct terms that they believe American slavery consistent with right and justice, and that it is the duty of every well wisher of his country's interests, to aid in its support. This would be more manly, and much more just, than to skulk behind a professed reverence for the constitution, a regard for the well-being of religion, the peace of the Church, or any other of those hiding-places which moral cowardice has sought out to hide their pro-slavery spirit, and protect it from an open exposure of its revolting features. If, on the contrary, they believe that the precepts of Christianity are of universal application in all the circumstances and relations of life, and that duty requires a conformity with them; or, if they believe that the principles generally professed in relation to human rights, are true in themselves, and consequently safe rules to be adhered to in all movements that may affect the body politic in any of its departments, it is their duty to come out with a full and fair avowal of their opinions, and to manifest a confidence in their correctness by endeavoring to put them in practice. Such a bringing out of the people is highly desirable, for there are no three sides to the question at issue; and if every one was required to choose whether he would be esteemed a supporter of slavery, or become an advocate of liberty, we are persuaded that the latter party would present a much more imposing front than it has yet exhibited. At any rate, we would thus be enabled to know where we might find our opponents, and to meet them in the fair field of argument, upon the point at issue, instead of being obliged, as at present, to spend our time and our strength in driving the pro-slavery spirit from the various hiding places which it sneakingly seeks, to avoid an open conflict with the principles of right and truth.

Among the various movements of the day, which, in their ultimate results, are calculated to aid the cause of abolition, the position which many of our people have assumed in relation to the proposed repeal of the union between England and Ireland, is deserving of especial notice. The American repealers have (probably without intending it) done some service to the cause of abolition. They have held up to view the efficacy of moral power to induce tyranny to relax its grasp; and they have shown that this power may be extended upon a distant people, separated by a wide expanse of ocean, and repelled by dissimilar political institutions. They have contended strongly, and many of them eloquently, for the right which man possesses, to sympathize with the wrongs and sufferings of his fellow-man, whenever and wherever the victims of tyranny may be found: that though the broad Atlantic, or still broader Pacific should interpose its waters, and dissimilar governments, habits, and institutions should separate us still more effectually; it is our right, and our duty, to sympathize with the oppressed, and to let the oppressors know and feel that their acts are objects of our indignant abhorrence. And having thus contended for the right, the power, and the duty, of interfering with other people in favor of liberty, they cannot now, with a good grace, turn round and tell us that we have no right to meddle with the subject of slavery in our own country, nor power to promote the liberation of the southern bondmen. But even if our pro-slavery repealers should make themselves ridiculous, by taking such a course, there are many others who will make the proper application of their doctrines to the case of American slavery. Those doctrines commend themselves to the human heart, and to the rational understanding, and they cannot be held up to view without producing some measure of their proper and natural effect. Here is one illustration of the great truth that "all liberties are united"—that the cause of human freedom is one and the same throughout the world. Whether the object of oppression be in Ireland, Poland, Greece, India, or America; we cannot put forth our moral power for his deliverance without, at the same time, giving aid to the progress of liberty in other lands, whether we desire to do so or not. But this is not all, for the American repeal associations are now deeply agitated by the subject of slavery. The noble and dignified stand taken by the Loyal National Repeal Association of Ireland against acknowledging fellowship with, or receiving aid from, the supporters of slavery in this country, has come upon them like a clap of thunder, and compelled them to look their position fairly in the face.

The sagacious mind of Daniel O'Connell readily perceived that those who would lend their aid to support slavery in one hemisphere, could not be, from principle, the friends of liberty in another, and that consequently but little reliance could be placed upon them. The Irish emigrants may be supposed to be influenced by attachment to their native land; but the American repealer gives us just cause to conclude, that his apparent zeal for the oppressed Irish, is little else than sheer hypocrisy, assumed for some selfish purpose, unless he manifests a similar solicitude for the relief of the oppressed Americans of the African race. These things cannot fail to make a deep impression upon the minds of many of our Irish fellow-citizens; and hence, we confidently anticipate that the repeal movements in this country will eventually promote the cause of abolition in no small degree; and that many of the warm-hearted sons of the Emerald Isle, who have heretofore looked upon us with a jealous eye, will ere long be among the most ardent of our coadjutors.

In the judicial department we are not aware of any very important movements during the past year, and we feel constrained to suggest an apprehension that the minds of many abolitionists are not fully awake to the importance of this branch of the concern. The principles of slavery are utterly incompatible with the fundamentals of common law, as the system was inherited from our ancestors, and palpably at variance with the doctrines of human rights, as laid down on parchment by the framers of our present form of government. Hence, if the principles of common law, in their pristine purity, or the doctrines in relation to human rights, which are paraded before the world in our National and State constitutions, really existed in our system of jurisprudence as part and parcel thereof, and as living principles of action in the administration, slavery would be swept from the land. Our system of jurisprudence must therefore be essentially corrupted. Principles opposed to those of right, must exercise over it a controlling influence; and the manifold advantages of a pure system of law, administered in the spirit of liberty and justice, is lost to the nation. The judges assume that slavery is legal; and hence they must explain away, or expunge, as occasion may require, those doctrines and precepts which are founded upon, and go to support the natural rights of man; and thus slavery is gradually but surely moulding our whole system of jurisprudence in accordance with its own nature. In this state of things, it is important that there should be lawyers in the country who are prepared by inclination and study to oppose this process of corruption, and who will labor to re-infuse into the administration of the law, those invaluable principles which slavery would banish. A few of this description might do much good, and none should say "there is no use for my efforts." The zeal and untiring efforts of a Granville Sharpe directed to this object, was sufficient to change the current of judicial decisions in England; and to obtain, by the power of truth, a general recognition of those principles of law embodied by the poet in the following line—"Slaves cannot breathe in England."

Let us be encouraged by the example: and while we rejoice that our brethren over the great deep have such a just cause of gratulation, and mourn to think that our own country must yet awhile sustain the curse and endure the shame of a system of laws in accordance with slavery; let us one and all promote the acquisition and dissemination of correct views in relation to the proper nature and office of jurisprudence; and also a just appreciation of the importance to ourselves and to our posterity, of having that foul anomaly removed which now disfigures and disgraces the administration of justice in our land. Such truths, if scattered with an unsparing hand, spreading through the different classes of society, cannot fail to reach the bar and bench, and to convert these into powerful auxiliaries in the cause of liberty.

From these imperfect views, it may be seen that there are various engines which, by the dissemination of truth, may be set in motion for the overthrow of slavery. And when the great idea of justice shall be so infused into the various religious societies, that they will move in favor of humanity and right, with the overwhelming weight of their combined influence;—when the same agency shall enlist the different political parties in the cause of impartial liberty, and infuse into the judiciary a prevailing disposition to administer the law in accordance with its fundamental principles; then, indeed, will our first great object have been obtained, for liberty will be proclaimed throughout all the land, unto all the inhabitants thereof.

FREE PRODUCE ASSOCIATION.

The fifth annual meeting of the American Free Produce Association, was held in this place on the 17th ultimo, at the hall of the "Wilbur Fisk Institute." Owing to a want of interest on the part of abolitionists in the maintenance of a consistent testimony against slavery, or from some other equally potent cause, the attendance was but small.

The chair was filled by Abraham L. Pennock, the president of the association. The extension of its operations, as shown by the report of the manufacturing committee—the continued progress of its principles, and the interest manifested in the cause, by members and others present, was felt to be a source of encouragement to those who are laboring to promote ABSTINENCE FROM THE USE OF SLAVE PRODUCE.

After the appointment of a business committee, &c. the annual report was read by Mary Grew, the corresponding secretary. A copy of that, and also of the report of the manufacturing committee, we send you for publication. Please preface them with an efficient request to all papers friendly to the cause of freedom, to copy. This abstinence business is an up-hill work; and though because of our weakness, we have done but little, we have no notion of putting our light under a bushel, but would rather that abolitionists should know what we *have* done, hoping that by hearing of our good work, they may be induced to lend us a helping hand in our efforts, and act more consistently with their avowed opposition to slavery. Some of us think this an important branch of the anti-slavery reform, and we have at least, annually, tried to win the attention of abolitionists to a detail of our operations and principles. Think you the anti-slavery papers copy our annual report and resolutions? Not they! With but few exceptions, they pass them by as matters too insignificant for their notice. Now; if the positions we have assumed are correct, why not give us a helping hand for their universal establishment?—if erroneous, do pray break a lance with us, and let us feel that we are considered of sufficient importance to quarrel with.

In order to devise means to increase the funds of the association, a committee on finance was appointed, of which Abraham L. Pennock was chairman. The committee presented the following

REPORT:

That considering the amount of funds necessary to carrying out with efficiency the objects of the association, they submit to your consideration the following plans of finance:

1st. An annual contribution from each member towards the current expenses of the association, to be called the contingent fund. Any surplus of this fund after the current expenses have been paid, to be passed over to the manufacturing fund.

2d. An annual contribution towards the establishment of a manufacturing fund, to consist of such sums as individuals, members of the associations and others, may choose to offer, to be applied as capital to the purchase of free cotton for manufacture.

3d. An annual loan payable in manufactured goods. It is proposed that persons, in view of the amount of goods they may annually require, shall advance such amount in money in contemplation of receiving goods for it, with the provision that if there be at the end of the year any balance due to the lender, it shall be carried over to his next year's loan.

4th. Loans on the credit of the association. These loans, with the avails of the preceding plans of finance, not to exceed fifteen hundred dollars.

The committee propose that the several contributions, together with the advance loan, shall become due and payable at the annual meeting of the association, and that the executive committee have charge of the duty of raising the proposed fund.

The officers elected to serve the ensuing year, are—

President—Abrahan L. Pennock.

Vice-Presidents—Eli Hambleton, Gerrit Smith, Aaron L. Benedict, Sidney Ann Lewis.

Treasurer—Elizabeth J. Neall.

Corresponding Secretary—Mary Grew.

Recording Secretary—Sarah Pugh.

Executive Committee—James Mott, Margaret Jones, Wm. C. Betts, Mahlon B. Linton, Lydia White, Thomas S. Cavender, J. Miller McKim, George D. Jones, Sarah H. Palmer, Daniel L. Miller, jr. Lucretia Mott, Harriet Schnider.

At the evening session, the following resolution was discussed:

Resolved, That we deem abstinence from slave labor produce, as an indispensable ingredient of consistent abolitionism.

C. C. Burleigh was the principal speaker, and he ably and eloquently sustained the position there laid down.

A committee on publication was appointed, and on its behalf I furnish you with this abstract of our proceedings.

BENJAMIN S. JONES.

THE SOCIETY OF FRIENDS AND ABOLITION.

In the caption of an article I find in the Colonization Herald, of September 27th, from the (Philadelphia) Friend, over the signature of P. R. Believing the sentiments contained in it to be the current opinions of a great part of the society, and as abolitionists have been accused of misrepresenting them, I could not confer a greater favor, than to publish their views at large, that we may all know and understand them. After asserting: "It has become common of latter times, for persons calling themselves abolitionists, and who seem disposed to appropriate to themselves and their party, whatever credit is due to pleading the cause of the slave, to assail the Society of Friends with various accusations, calculated to make the impression that it has changed its ground, and from an opponent of slavery, has become one of its favorers;"—it goes on to state, "It is painful to those who sincerely wish success to the righteous cause of negro emancipation, to see its pretended advocates spending their time and strength in dealing out unfounded accusations against those who differ from them in opinion, as to the mode by which this great work may best be promoted. If we look through the abolition papers of the present day, we shall find many of them disfigured with acrimonious reflections upon other abolitionists, who happen not to belong to the party in whose interest the paper may chance to be; and who are dealt with in terms of reproof or censure, little, if any less severe than the slaveholder himself." Here follows an explicit denial of a "variety of statements derogatory to the reputation of the religious Society of Friends in America, in reference to the subject of slavery," made by Arnold Buffum, at the London anti-slavery convention, and continues: "It is also asserted that the Society of Friends are doing nothing for the black people—that they are supinely resting in the labors of their ancestors; nay, that they have even become a pro-slavery society, and taken rank in defense of the slaveholder. If we did not know something of the waywardness and corruption of the human heart, we should be ready to wonder how such unfounded statements could ever have obtained currency; but it is too true with regard to some pretended advocates even of a good cause, that they conceive the end justifies the means. The Society of Friends is diligently laboring in the cause in which its members were the first pioneers; but it thinks it best to labor in its own way; in the way which was pursued by Woolman and Benezet, and a host of other worthies, who were eminently successful in their efforts to counteract this crying evil—a way which it has pleased Divine Providence to bless and own, and which experience has abundantly proved to be the most effectual for attaining the great object it has in view. There are sound and sufficient reasons for inducing it to be believe, that it is unsafe that either itself or its members should be identified with the extraneous and conflicting principles which are mixed up with slavery in most of the associations of the day; and while it leaves these to pursue the means they think proper for accomplishing their ends, it claims the same privilege for itself and its members. It has never been the practice of Friends to make a parade before the public of their efforts in the cause of humanity. Silently and steadily to persevere in the path of duty, unawed by the frowns of the world, and regardless of its praise, is consonant with its principles; and hence, its works of benevolence are but little known to the world, save as their influence is seen and felt." "Committees from the meeting for sufferings have repeatedly attended at Washington and Harrisburg, endeavoring to influence the minds of the rulers in favor of granting the negro his just rights; and in short, the great bulk of its business relates to this subject. Many thousands of pamphlets have been published and circulated through our country, within the last ten years, and another issue of several thousands has just taken place."

"It would be well if those abolitionists who so freely asperse the character of the Society of Friends, would be at the trouble to find out what *is* done, before they accuse them of doing nothing, or of being a pro-slavery society, because they exercise their liberty in thinking for themselves, and not implicitly following their accusers wherever they choose to lead. But it is made a serious charge, that we do not join the abolition societies, as they are now constituted and conducted; and let us do what else we will against slavery, this is to settle the question that we are its advocates. True, we do not join them, and if a reason is asked, we need only point to these very charges themselves, and to the unchristian and exclusive spirit which they breathe; though there are many others which alone would decide the question!"

These are only a few extracts from the pen of P. R. so free from "aspersion" and "acrimonious reflections" upon others, and of that spirit he has endeavored to describe in those "who cannot think any good is effected, unless it is done *just in their way*, and who are unsparing in their condemnation of those, who, exercising the right of private judgment, happen not to think exactly like themselves." In justice to the Herald, permit me to state that side by side with this communication from the "Friend," is the entire speech of Lord Morpeth, before the British and Foreign Anti-Slavery Society, and which the editor says, "contracts strongly by its good feeling and good taste, with the abusive slang uttered by so many speakers, and some of them from this side of the Atlantic, on the more prominent topics of slavery, and especially in its relation to the United States." And now for the evidence of P. R. The pamphlet, just issued, he alluded to, lies before me. It is entitled "A Brief Statement of the Rise and Progress of the Testimony of the Religious Society of Friends, against Slavery and the Slaveholder." It is a pamphlet of fifty-nine pages, and is composed of copious extracts from the different Yearly meetings, "*until* slavery was abolished within the society," and it extends no further, thus giving us an authentic history of what has been done, instead of pressing us onward in what is yet to do. The only failing I see is the entire omission of everything calculated to make it a valuable instrument in changing the public mind: it tells us not that slavery still exists, and that each person has a duty to perform, and an individual responsibility to bear in this matter—it stands a dead history of the past, shorn of that inherent strength that should make it strike the death-blow of the monster, or otherwise arrest the stalking strides of this giant evil. I think our forefathers deserve great praise for their persevering efforts in this good cause; but I can't see that this pamphlet takes a single step in advance; it looks back with pious and devout longings on the far-distant past, leaving the future to the "inscrutable ways of Providence." There was another document, on the Ancient Testimonies of the society, &c. read before the Yearly meeting, (Orthodox) in 4th mo. last. Like the other, it came from the meeting for sufferings, was highly approved, and disposed of in like manner. These pamphlets, after publication, were to be dirtributed through the quarterly meetings, and hence have not long been in circulation. The chapter on slavery, occupies nearly three pages, out of eighty-four in the whole, and deserves particular attention. After stating: "We continue to feel an unabated concern for the spread of the testimony against slavery in the earth;" and how our forefathers engaged in this concern, under the guidance of "the wisdom which cometh down from above," it makes this grave assertion: "Thus they were preserved from rash and imprudent action; from intemperate zeal, and from being swayed by animal excitements, which often impel those who yield to their influence, into measures, which, instead of promoting, retard or frustrate the objects which they professedly have in view. When a fierce and angry spirit is indulged, even in opposing what is glaringly wrong, it raises a correspondent feeling in those against whose conduct it is directed, and closes the mind against the force of those arguments, which, if presented in the meek and gentle spirit of the gospel, would probably produce conviction. We would caution all our members to beware of a spirit of this description, on the subject of slavery; and to take care that in the anxiety to be doing something,—political motives, party feelings, unsound principles, and other influences equally at variance with a right exercise of mind, be not mixed up with it, to the great injury of the cause, and of the individuals who suffer themselves to be drawn into such coalitions. While, therefore, we would encourage all our members to dwell under a lively feeling of the wrongs of our fellow-men, and of the enormity of the system by which they are enslaved and oppressed; we believe their safety and preservation, as individuals, and the progress of this righteous testimony, so far as respects our religious society, very much depend upon their keeping within its bosom in their efforts to promote it, and carefully attending to the unfoldings of duty in their own breasts, by which they would be kept from joining in associations, or engaging in measures, which, however plausible they may appear, would endanger their growth in best things, and their stability and usefulness as members of the body. At our late quarterly meeting, a noted minister, on alluding to the pamphlet on slavery, hoped that Friends would keep out of the excitements of the day, and that the people of the world might distinguish between the action of the society on this subject, and that of the abolition societies. Alas, the people of the world don't require much discrimination to see the wide spread difference between the anti-slavery in the Society of Friends, and the anti-slavery in the abolition societies of the present day.

I have no room for further comment on the extracts I have made; they breathe so much of the spirit of the famous Baltimore address, that I think slaveholding prints might copy them, without feeling their peculiar institution endangered thereby.

M. S.

Bucks county, 9th mo. 9th, 1843.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER

No. LXXVI.

James Williams.

I give this fictitious name to the subject of my narrative, because I do nor wish to entail reproach upon him or his posterity.

He was employed as a clerk in one of our most respectable moneyed institutions in the city of Philadelphia, and withal, was a high professor of religion. Himself, his wife, an infant, and a colored child about nine years old, constituted his family. He and his wife were in the habit of attending a religious meeting one or two evenings in the week, and the colored girl was left at home to take care of the house and the child. Upon their return, they not unfrequently found the infant asleep in the cradle, and the girl also asleep on the floor near it. On these occasions, the poor girl was sure to receive severe chastisement; and for trivial offenses, was often confined in the garret for twenty-four hours at a time, without any kind of nourishment.

In consequence of cruel treatment, her health became greatly impaired. On one occasion, she was accused of stealing an apple from one of the neighbors, and the apple was found in her possession. This was considered conclusive evidence of her guilt, and she was severely whipped. Her mother, who lived in the upper part of the city, calling to see her child, and discovering that it had been much abused, spoke to her master, and inquired the cause of such severe treatment. He declined making any explanation, and ordered her to leave the house. She obeyed his orders, but called upon me and represented the case. I observed, that perhaps her daughter had misbehaved. She wept, and said that the child was not of a bad disposition, and even if she had been doing wrong, the treatment was too bad to be inflicted on a dog.

of wheat in two bushels of chaff. The society opposes the third political party as decidedly as either of the others, though for different reasons; believing it, under any circumstances, a blunder; and, while it retains James G. Birney as its presidential candidate, the Emancipator as its organ, and continues to be governed by the motives in which it originated, a crime. At the same time, the society gives credit for purity of purpose, to vast numbers who ignorantly espouse it.

The broad and deep distinction in character, between the original anti-slavery movement, and that spurious embodying of the secession from it, popularly called new organization, was noticed and branded anew. It was the pervading spirit of the society, more than ever, to rely upon the strong enunciation of truth as to the character of slavery and slaveholders, and to the solemn energy of united action against the system, for the awakening of the public conscience to the work of its abolition, and for security from the embarrassment of hypocritical professions and the incumbrance of selfish help.

If in these points you agree with the society's plan of operations for the year, to which we, as its executive committee, stand pledged, we most earnestly entreat you to act with us as editor of the Standard in carrying them out; assuring you of our warmest sympathy, our most hearty co-operation, and our most strenuous support.

Hoping to receive your reply as soon as possible, we are your affectionate friends and co-laborers in the cause,

WM. LLOYD GARRISON,
President of the A. A. S. S.

MARIA WESTON CHAPMAN, Cor. Sec.

ANSWER.

NORTHAMPTON, May 18, 1843.

My Dear Friends:—I did not receive the communication of the executive committeee, until yesterday noon, or it would have had an earlier answer.

During the past winter, I was requested by the late executive committee, through the chairman (who stated that he had consulted the anti-slavery friends at Boston and Philadelphia) to take the editorship of the Standard, on the retirement of my dear wife. I consented, and wrote to that effect. I am still of the same mind, and am willing to devote such powers as I possess, to the advancement at that post, of a cause on which, in my opinion, hangs the destiny not only of the American colored man, but also of this whole country. But I must declare that I cannot occupy that post unless I am left in full freedom to speak on all subjects connected with the anti-slavery enterprise, as my judgment and conscience dictate. On any other terms I should be neither contented nor useful. I think, moreover, that it would be extremely unwise, to say no worse, for the anti-slavery fraternity, to appoint any person to an official station in whose fidelity, intelligence, and discretion, they have not such confidence that they can cheerfully accord to him this liberty. The manner in which the Standard has been conducted during the two last years, has, with a single exception, had my hearty approbation. Had I been the responsible editor, I should, on some occasions, have admitted more controversial matter. I can perceive nothing else that I should desire to alter, or see altered, if I were to remain a simple subscriber.

In respect to the political parties, I agree in the main with the views expressed by the executive committee; but that there may be no misunderstanding, I will state some points on which it is possible that we may differ. Both the political parties are bad, but both have done in the free States, acts, which have deserved the commendation of abolitionists, and afforded the most substantial and cheering evidence of the success of our efforts. Whatever either may do in any State, or in Congress, favorable and friendly to our cause, ought to be cordially and impartially acknowledged and welcomed. It is a fact, however, that the whigs have made nearer approaches to our standard of political action than their opponents. This fact it would be doing injustice to the men and to the cause, to deny. There is neither honesty nor policy, in confounding half friends with entire enemies. This half state, be it remembered, is one through which all the abolition converts whom we hope to gain, must pass. It is the transition state; something as positive as either of the fixed, and quite as interesting to our cause. I know that it suits the purposes of "third party" to represent both the great political parties as in *pari delicto*. It is a favorite tenet of the faction. It is an instrument to whip into their ranks honest, but ignorant whig abolitionists. It is one, and perhaps the most effective, of the many party tricks to which they resort in the very worst spirit of the parties which they affect to arraign.

The executive committee inform me that the "letters from Washington have been disapproved." This is the first intimation I have had of the fact, except from adherents of the faction above named. I will not undertake to say, without going over those letters, for which I have not now time, that I may not have used expressions betraying an undue leaning in favor of the whigs; but this I may say, that I believe the principal and most offensive portion of the correspondence, as it related to the political parties, consisted in giving a simple analysis of their votes. During two months and a half I was a witness of the uniform servility of the northern section of one of those parties, and of the independence of the other, on every question touching slavery. Should I have done right to conceal this fact, and denounce both parties as *equally* recreant to their duty to the enslaved, and to the freemen who sent them? The Emancipator could do that in better style than I am capable of, and ought, if this office were demanded, to have received your patronage. I have not spared Henry Clay, nor any slave politician of his party. On the other hand, whenever a Northern democrat gave a righteous vote, I took special pains to report his name more conspicuously than that of any member of the opposite, because I thought it more meritorious to go against a party in favor of the slave, than to go with it. These were the general views with which I acted, and I find nothing in them, which I can conscientiously say that I wish to alter. If at any time an expression escaped me inconsistent with them, I should regret and condema it as much as an anti-slavery friend, or third party opponent can; but unless such expression were specified, or I had time carefully to review all that I wrote, I could make no modifications therein.

I have for several years voted for a thorough loco candidate, in this county, whom I knew, also, to be a thorough abolitionist, in preference to his whig adversary; and this in reference to a principle unalterably fixed in my mind; and I have, during the same years, abstained from voting or given scattering votes, if I could find no candidate of either party whom I knew to be a decided abolitionist. On this principle I have never voted for John Davis, and I have been held up to the derision of my neighbors, by a democratic newspaper, for having voted for C. L. Remond, "a colored man," for lieutenant governor! Nevertheless, I have not, and do not think I ever shall, "come out" of the political party which I deem the least exceptionable. If that party at any time nominates an abolitionist for office, I vote for him in preference to any other; and if I think I can influence that party to propose such candidates, I do not feel that I violate any anti-slavery obligation by communicating and meeting with them.—Every man who has earned the confidence of his associates by long acquaintance and good conduct, will have a weight with them that he cannot have with new comrades, nor a new comrade with them. The sphere of a man's old and familiar associations, is the natural, and ordinarily the most useful theatre of action for him in every laudable work. He, therefore, makes a considerable sacrifice of his means of doing good, when he abandons it. There may be cases, I believe, when as much or more good may be done by renouncing both sect and party, and bearing a testimony against their errors and misdeeds. These cases, I have always thought, and do still think, ought to be left to individual judgment and volition. The salutary effect which they may have when they thus arise, would be neutralized, if they could be supposed to be the result of dictation from abroad. I may approve in an individual what I would resist as a test. This, I think, is the necessary result of the broad principle of our association, that it should be sufficiently comprehensive to embrace without distinction of color, sect, sex, or party, all men who agree in the great object of abolishing slavery. If we require, as a qualification for fraternizing with us, an abandonment of parties or sects, we abolish a fundamental principle, and sweep from our platform that which distinguishes it from the new, and the ecclesiastical organizations.

With these opinions, I could not undertake to advocate the renunciation of parties and sects, as an anti-slavery duty. At the same time, I should not, if I were editor of the Standard, exclude all disquisitions upon such subjects. If I could be shown that, on any point, I am wrong, I should be perfectly willing to be corrected, and in any event that other minds should be acted upon through the columns of the Standard. Still as the responsibility would rest with me, I must exercise the same liberty of choosing and rejecting, that others exercise in offering. That I should, on all occasions, act with a sincere and single purpose of advancing our great and good cause, I take it for granted that you will believe without any new proofs or professions.

In pursuance of the understanding with the former executive committee, I have been making my arrangements to remove to New York, and it is of the utmost importance to me to be put in possession at the earliest moment of your definitive determination.

I remain, your friend and fellow-servant,

W. LLOYD GARRISON, President. D. L. CHILD.
M. W. CHAPMAN, Cor. Secretary.

THE ADDRESS OF THE CENTRAL N. Y. ANTI-SLAVERY EXECUTIVE COMMITTEE.

There are things in this document, and there were some in the proceedings of the late meeting of the Central society, in which we do not concur. The committee inculcate "entire withdrawal of support from the slave system;" so do we. But how is this support to be most effectually withdrawn? That is a question on which we claim the right to judge for ourselves. The committee think it ought to be done by secession from churches and parties. We do not object to this mode, if anybody likes it; but for ourselves, we think there is another way which may be pursued with equal conscientiousness, and perhaps with equal or more effect,—we mean staying with our old friends and associates, and doing our best to convince and convert them. We "come out" from Belial by ceasing to do wrong, and doing according to the best of our judgment, all we can to induce others so to cease. But then we are met with "the recommendation" of the society not to do good within the churches or parties, but to do it altogether out of them. If this is a recommendation, we simply dissent from it as we have a right to do. If it be a *mandate*, we resist it as inquisitorial, unconstitutional, and subversive of the anti-slavery platform. It would be precisely what Messrs. Birney, Leavitt, &c. tried to do in 1838–9. Those liberal and enlarged reformers required that we should "come out" from "the woman's rights clique," and from the non-resistants, or go out of the American society. But we did not choose either "come-outism" or go-out-ism; but only *come-down-upon-them-ism*. The attempt, however, at intolerance and dictation, was disastrous. It produced division, it impaired public confidence in all of us. It dried up, to a great extent, the well-springs of benevolence, opened and opening to the slave. It infused doubt and suspicion of one another. No human eye can see the extent of the evil it caused.

Let our friends in Central New-York, and everywhere else, understand us. We make no objection to their pursuing their own modes of action. We only object to their imposing them upon us. We have never submitted to such spiritual usurpation, "no, not for an hour." We refer to the first article under the editorial head, for an exposition of our sentiments, not because we have not avowed those sentiments over and over again, but because the occasion of stating them imparts to them an unusual importance, at least to ourself.

If our Central New-York coadjutors, whose excellent spirit, disinterestedness, and ability, we understand and appreciate, have not kept the run of colonization publications, they will be surprised to learn that in these, "come-outism" is highly applauded, and declared to have redounded to the benefit of colonization; for now they say, "*the fanatics are getting out of our way, we are beginning to go ahead.*" In point of fact, their list of donations is growing longer, and ours shorter. We bring not this as an argument, but only as a sign of the times worthy of note.

There are a great many minor propositions on which we are inclined to comment, but we shall confine ourselves to one, viz: "We ought to do all in our power to destroy slavery, and nothing to sustain it," or words to that effect. Now this is precisely the language with which, in 1839, the Birney party attempted to whip non-resistants to the ballot box. You are bound, said they, to use all lawful means to overthrow slavery. Voting at political elections is lawful, therefore, you are *bound* to vote at them. Run this principle out for a moment into its consequences. It is lawful, and in the power of many abolitionists, to go and buy slaves, and emancipate them; it is lawful for all of us to go and preach to them, and teach them, in Kentucky. It is in our power to give up all our worldly estate, and sacrifice all our personal comforts, for the printing and diffusion of information and persuasion, in the North and the South. It is literally in the power of our agents to put their shoes into the slave's treasury, and go about barefoot to lecture!

Our Central New-York friends reason exactly as the new organization did. They say, "The constitutional pledge of the abolitionists binds him to do all in his power to destroy slavery." "Coming out" is in his power, therefore he ought to "come ont." But they add, very wisely that the organization cannot establish this, or anything else, except hostility to slavery, "as a test."

Then, again, about "doing *nothing* to support slavery." This, like the other proposition, is true in general, but not, we apprehend, as applied by our friends. Under that sense, they could not consistently consume a farthing's worth of slave produce; for can there be a doubt that that consumption, however small, goes to support slavery? The committee admit that if we begin with tests, they will not stop short of resisting the payment of taxes, (which go mainly to support slavery,) and dissolving the Union. We may, and we must do many things, which tend, directly or indirectly, to support slavery, and this too, for the very purpose of destroying it. Our very shoe leather in which we foot it over the hills and through the snows to speak for the slave, has paid a tax for the support of slavery. We have on hand an illustration of this matter. We refer the reader to the advertisements on the first page, and the commentary. When he has read them, we would observe to him, that we have paid privately to the National Intelligencer about $12 during the last year, besides an excess for our exchange during the session of Congress. Why is this? our friends will ask. It is because the Intelligencer reports the proceedings and debates in Congress *the best*, and is *least bad* on the subject of slavery; and because, to have regular and correct reports for the use of the Standard, may do the slave ten thousand times more good than the indirect support to slavery, by supporting that paper, can do him harm. We would gladly avoid giving even that modicum of aid to the accursed thing, but we cannot without rushing into a vastly greater evil. In fact, nothing but self-banishment from the country would be according to the interpretations of some of our friends, a *strict* performance of our duty to the slave. But would that effect his emancipation?

THE BUFFALO COMMERCIAL ADVERTISER.

Our readers will recollect that we had occasion to repel the charge made by the above press, of uttering a known falsehood of Mr. Clay, in republishing an advertisement signed "Henry Clay" but which the Advertiser asserted was subscribed not by Henry Clay, of Ashland, but by another Henry Clay. This may be so, *we hope it is so*. We asked in good faith for light on the subject—for the Advertiser's proofs, upon which he pronounced us, before his readers, and those of other papers that quoted him, guilty of "malicious falsehood." Now, whether the editor of the Advertiser has done us or *himself* the justice we demanded, we know not, for from the time that we made this frank, friendly, and most reasonable request, *his paper has been withheld from us*, although ours continues to be sent to him. Is this his method of giving light? Does he expect to satisfy his fellow-citizens so? Does he expect to ride rough-shod over them like a Turk, without responsibility? We have highly esteemed his paper and wish to continue it, but of course this is a courtesy which is at his option. One thing he must do, if he has any regard to justice, any respect for himself or for his readers, and that is, to publish this and our former paragraph, and send us the paper containing it. He may refuse to rejoin if he pleases, but we insist as sheer justice that he put in our reply, and that the papers, both whig and democratic, which have given currency to his charge, do the like.

VOLATILE SCOURING LIQUOR.

We have a principle against lending our columns to those who wish to puff any of the numerous quack medicines, or quack preparations of the day; but we *know* by experience, that the article called Volatile Scouring Liquor is very valuable to housekeepers. It removes grease from carpets and woolens, without injury to the colors, it has no milling propeties, and may safely be used in all cases where soap or soda would be injurious. It is one of the best things to remove grease spots from walls and floors. If put into a little water to wash horses, it renders their hair soft and glossy. It is likewise excellent to remove vermin from cattle, and insects from fruit trees.

Directions accompaning each bottle. Prepared and sold by Benjamin Parkin, 327 Pearl street, New-York; likewise for sale at this office, because we believe it to be a truly good article. Price 25 cents per bottle.

☞ Abby Kelley's Post-office address for the autumn and winter will be Utica, N. Y.

☞ Acknowledgments deferred.

Married,

On 5th day, the 5th instant, at Friends' meeting, Richland, Buck's county, Pa. WM. M. LEVICK, of Philadelphia, to HANNAH, daughter of RICHARD MOORE, of the former place.

Died.

In Boston, ISAAC KNAPP, aged 39. Friend Knapp commenced in company with Mr. Garrison the publication of the Liberator, and during many years and many trials, was one of the pillars of the cause. His gentle image bending over the printer's case, in the old garret of Merchant's Hall is still present to "the mind's eye," and cannot be lost. Mr. Garrison has paid an affectionate and honest tribute to his memory, from which we extract the following:

"In an evil hour he was led, by adversity and business mismanagement, to put the cup of intoxication to his lips; and for the last three or four years sustained a wretched existence, though he made several attempts (alas! how ineffectual!) to return to the path of rectitude.

* * * * * * *

But let the veil of oblivion be drawn over this short period of an otherwise useful life; for even in this particular, he deserves pity rather than censure, and never can I find it in my breast to say a bitter word of him. He was naturally amiable, kind, and obliging even to excess; and had a benevolence that was ever gratified in relieving the necessities of others, though not always regulated by sound discrimination and a strict regard to his pecuniary ability. He never hesitated to share his last morsel of bread with those who were in distress, and he cherished the strongest abhorrence of a covetous or mean disposition. He was altogether too generous to chaffer in trade; and having no business adaptation, he consequently involved himself deeply in debt while attempting to carry on business. It was thus he became depressed in spirit, and, instead of calmly submitting to the stroke of adversity, vainly sought to find relief from his sorrows (as millions have done before) in the intoxicating bowl. For the first six or seven years after the Liberator was started, he was a faithful coadjutor in the anti-slavery cause, and greatly is that cause indebted to him for what he did and suffered in its behalf, during that stormy and perilous period of its history. I am not sure that I could have commenced the printing of the Liberator, had it not been for his uniting with me in partnership, and participating in the labors and necessities of my lone situation. And a most loving, faithful, devoted friend and brother was he to me! Gratefully and exultingly do I proclaim it, that at no time did I perceive in him either a thought or wish to dilute or soften the truth on the subject of slavery, or to lower, even to the slightest conceivable extent, the anti-slavery standard; no, not even in the gloomiest hour of our cause, when we were in daily expectation of falling victims for our advocacy of the rights of our enslaved countrymen, and when a different kind of policy might have given us bread and safety, but at the expense of humanity. Dropping a tear of pity over his sad fate, let us associate his name with those who never turned their backs upon a great and good cause, because it was unpopular."

In Boston, SAMUEL THOMPSON, author of the Thompsonian system of medicine.

At Dixon, Ohio, NATHAN W. WHITMORE, a friend of the slave.

In Northampton, Mass. ANNE E. BENSON, daughter of the late venerable GEORGE BENSON, of Brooklyn, Ct. (formerly of Providence,) and a sister of Mrs. Garrison, in the 42d year of her age.

She was among the gentlest, purest spirits that ever dwelt on earth, and lived and died in the Christian faith. Her heart was in all the various reforms of the age; and though, in consequence of her long protracted bodily infirmities, and of her great natural diffidence, she was unable to make herself conspicuous or active in carrying them forward, she nevertheless took a lively and abiding interest in every effort to promote the happiness of the human race, especially in the beneficent cause of anti-slavery. In her religious sentiments, she closely approximated to those which are held by the Society of Friends, though she was too free to be attached to any particular sect. The religious services at her funeral were of a very simple character, such as she desired, and with no one to enact the part of a priest on the occasion. Her body was buried in a beautiful pine grove near the house in which she yielded up her mortal existence, and there it will gradually return to the dust from which it was taken. She was so remarkably childlike and innocent, so completely separate in her spirit and affections from an evil world, that the beautiful lines of Mrs. Hemans, addressed to a deceased infant, may be almost as strictly applied to her:

"Thou wast so like a thing of light,
That Heaven benignly called thee hence,
Ere yet the world could breathe one blight
O'er thy sweet innocence;
And thou, that brighter world to bless,
Art passed, with all thy loveliness."

How grand, consolatory, inspiring, glorious, is the thought of immortality! What though this "earthly house of our tabernacle" be dissolved?

"Life is real, life is earnest,
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul."

[*Liberator.*

[COMMUNICATED.]

On the 26th ultimo, in Marlborough, Stark county, Ohio, JAMES AUSTIN, at an advanced age. He was a native of the Granite State, and emigrated to Ohio upwards of twenty years ago. He had uncommonly large developments of firmness and conscientiousness. He was a practical man, and his course was onward. His sympathies were enlisted in early life for the poor slave, and he was active in promoting the circulation of "The Genius of Universal Emancipation." He has been agent of the "Liberator" for many years, and of the "Standard" from its commencement. He was the pioneer of the anti-slavery cause in this county, and labored for many years for the formation of an abolition society, without success, or even eliciting any attention toward those for whom he pleaded. In the summer of 1835, he met in Canton, with three other individuals, and adopted the constitution of the "Stark County Anti-Slavery Society." Those devoted philanthropists, if we recollect right, held several meetings before they were joined by any others; but their efforts were not entirely unavailing, for they did at length succeed in arousing in the hearts of those by whom they were surrounded, sympathy for the outcast slave; and when that interest would have slumbered, James Austin was in their midst, exhorting, entreating, and rebuking; and if his arguments did not always bring conviction to the minds of his opponents, his persevering zeal awakened attention; and the *professed* friends of the cause could not breathe the same atmosphere and be idle.

"Peace be with thee, O our brother,
In the spirit land!
Vainly look we for another
In thy place to stand.

"Unto Truth and Freedom giving
All thy earthly powers,
Be thy virtues with the living,
And thy firmness ours!"

GENERAL INTELLIGENCE.

Foreign.

[*By the steamer Britannia, from Liverpool, Oct.* 19.]

GREAT BRITAIN.

Arrest of O'Connell.—On the 14th Oct. Mr. O'Connell was arrested on a charge of "conspiracy and other misdemeanors." His son, John, was likewise arrested. Mr. O'Connel gave bail in the sum of £1000, with two surities in the sum of £500 each.

Mr. O'Connell immediately caused the following address to be issued:—

To the People of Ireland.—"Beloved fellow countrymen!—I announce to you that which you will hear from other quarters, namely, that I have this day given bail to answer to a charge of "conspiracy and other misdemeanors," the first day of next term.

"I make this announcement, in order to conjure the people, one and all, to observe the strictest and most perfect tranquillity. Any attempt to disturb the public peace may be most disastrous; certainly would be criminal and mischievous.

"Attend, then, beloved countrymen, to me.

"Be not tempted by anybody to break the peace, to violate the law, or to be guilty of any tumult or disturbance. The slighest crime against order or the public peace, may ruin our beautiful and otherwise triumphant cause.

"If you will, during this crisis, follow my advice, and act, as I entreat you to do, patiently, quietly, and lezally, I think I can pledge myself to you, that the period is not far distant, when our revered sovereign will open the Irish Parliament in College Green.

"Every attempt of our enemies to disturb the progress of repeal, hitherto, has had a direct contrary effect. This attempt will also fail, unless it be assisted by any misconduct on the part of the people.

"Be tranquil, then, and we shall be triumphant.

"I have the honor to be, your ever faithful servant,

"DANIEL O'CONNELL.

"Merrion Square, Oct. 14, 1843."

We have never seen anything from O'Connell quite so perfect as this. If his experiment succeeds, it will be the end of revolutions by blood. Ireland is giving proofs of progress for herself and the world. Warrants were out for several others, clergy and laity.

A proclamation was issued by the Lord Lieutenant, forbidding a great meeting which was to be held at Clontarf. It was issued after the people were moving in excited masses to the spot; but O'Connell advised to give up the meeting, and was listened to.

The Design of the Proclamation.—Some kind friend has forwarded to us the *Dublin Pilot*, the editor of which, in an able article, imputes to the government the atrocious design of laying a plot to raise a sedition, for the purpose of getting a legal pretext for a general massacre! This is a horrible supposition. The main facts by which it is supported, are:—

1. The government had notice of this meeting for several weeks.

2. Meetings of the same kind have been held without disorder, and without raising the slightest feeling of insecurity in the mind of anybody.

3. It was to take place, Oct. 8th, and the proclamation was issued *at half past three o'clock*, Oct. 7th, when processions were moving from all quarters towards the ground.

4. Simultaneously, additional regiments were landed from England, a measure requiring several days, and evidently showing premeditation. If peoples could arraign and punish as kings can, here would be ground enough for an indictment for "conspiracy and *high* misdemeanors."

The article concludes with thanks to O'Connell and his associates, for defeating this hideous plot, by their prudence and promptitude. We would fain hope that Victoria's government is not guilty of this horrible design, but circumstances are against them.

London, October 5, evening—A subject of some interest is at present under the consideration of the chief legal advisers of the crown. We allude to the conduct pursued by the French vessels of war in the southern Pacific, to her majesty Pomare, the Queen of the Society islands.

It is represented to us that this government have sent out a remonstrance strongly worded against the seizure of the island of Tahiti, and in the name of the French nation, and that probably the power of Pomare will soon be restored to her.

By the report of the anti-corn-law-league meeting, held at Covent Garden Theatre, it appears that the league had raised during last year $250,000, and had distributed 100 tons of tracts, to about half a million of electors.

SPAIN.

Hostilities were still going on at Barcelona, though not with much activity. The government, however, was reported to be taking measures for bringing the business to a close. General Sanz had been appointed captain-general of Catalonia, in the place of Aroaz, whose movements were thought to be wanting in energy, and a new commandant had been assigned to the fortress of Montjuich. General Ametler, the leader of the insurrection, was posted at Areyna de Mar, about 20 miles from Barcelona, where he had received some reinforcements from Gerona, and was preparing to resume active hostilities. It was reported that Malaga, Grenada, and Burgos, always unquiet, had seconded the rising at Barcelona.

Martial law had been proclaimed throughout Catalonia—Saragossa was rigidly blockaded—and Madrid was still uneasy.

Several additional cities are said to have *pronounced* against the government.

CHINA.

The ratifications of the treaty had been exchanged, and a commercial treaty of the most favorable character, had been agreed on.

By the commercial treaty, the whole system of fees and presents is abolished. The hong merchants' debts have been paid up. The trade is open to all nations, as well as to the English, but it is not yet known whether any but the English are to have consuls at the four ports.

We have learned from a private source, that the opium trade is now carried on without an effort to conceal it.

TURKEY.

New difficulties between the Druses and the Syriac Christians, seem to be apprehended.

The Russians are building a superb fortress on the frontiers of Turkey in Asia. It is situated on a hill that rises in the midst of an extensive plain, at the distance of half a league from the river Aspatchai. The barracks are sufficient to lodge an army of fifty thousand men.

Dr. Grant, the American missionary to the mountain Nestorians, is safe, and has written home full accounts of the massacre, from which we shall hereafter extract. He speaks despondingly of the prospect.

MEXICO.

The president has issued a decree prohibiting foreigners from engaging in the retail trade, unless they are naturalized, or married with Mexican women, or residing in Mexico with their families. These classes must exhibit their proofs, and be registered in the foreign office. They must also trade upon capital of their own.

The *Noticioso* of this city contains a decree of Santa Anna, closing the frontier custom houses, through which trade has hitherto been carried on overland, with the United States. It was believed he was also about to order all foreigners to retire from the interior, and no foreigner hereafter to enter the country beyond twenty leagues from the coast. The troops are being drawn towards the capital.

No treaty was yet made with the commissioners of Yucatan, and they had been ordered to leave Mexico in forty-eight hours.

A new tariff by which duties were expected to be greatly augmented, was about to be promulgated.

There was a rumor in Vera Cruz, that an angry correspondence had taken place between our minister and the Mexican government, on the subject of the annexation of Texas to this Union.

Our southern papers congratulate themselves that they had a man to carry it on, who is so thoroughly identified with Southern interests, and so earnest for the annexation as *Waddy Thompson*. Aye, aye! The late unfriendly decrees of President Santa Anna, are probably the fruit of this new effort of our government to take Texas by diplomacy.

At Laguna active preparations were making for hostilities with Yucatan, which it is thought would be shortly commenced. The harbor had been closed by order of Santa Anna, and no vessels arriving from Campeachy, either with cargoes or in search of logwood, were allowed to enter.

The difficulty raised by the British minister, Mr. Doyle, about the display of a British flag taken from the Texans, had grown so serious that Mr. Doyle has suspended official intercourse, until he shall receive orders from his government. Santa Anna was about to depart from Mexico for Vera Cruz, supposed for the purpose of attending to the fortifications of the latter place.

Among the foreign creditors of the republic of Mexico, rather a strong feeling has been engendered against the financial agents of the republic in London, by the contents of the last batch of correspondence just made public. The proceedings at the meeting of the bondholders, to be held at the London tavern, are looked forward to with interest—nay, much excitement; for if Mr. Murphy be correct in his calculations, and if no explanation be afforded by Messrs. Lizardi and Co. upon the point now principally in dispute, the firm have ample means to pay a full dividend to the bondholders. However, the matter may be explained, but we fear not to the satisfaction of the bondholders. Mexican stock is now worth but 33 7-8 Most of the foreign bonds are heavy.

Our American newspapers are predicting a cannonade of Vera Cruz, by a British squadron. We think the existing difficulties will be removed without any serious collision with Great Britain.

TEXAS.

An order has been issued by the President, to sell the Texan navy, pursuant to an act of Congress. A Galveston correspondent of the New Orleans Picayune, writes of a great conspiracy entered into by Houston, Great Britain, and Mexico, by which Texas is to be surrendered to Mexico, and by Mexico ceded to Great Britain, and Houston to be the British governor for life! a weak and clumsy invention to foment, in the United States, such a jealousy of Britain as will precipitate these free States into a war for slavery and the slave-trade!

The Texan commissioners appointed to treat with General Santa Anna, had sailed, and were about to meet General Wall, at Loredo.

HAYTI.

The constituent assembly were in session the last of September, and had appointed a committee to report *bases* for a constitution. M. Hypolite, the president of assembly, had resigned, and M. Fery, vice president, succeeded him.

The assembly had voted an indemnity to each member, of $100 per month. The government had leased Boyer's property. General Herard, with his colleagues, has recently sent out to England, Wm. A. Fupug, a distinguished native merchant of Port au Prince, on a special mission, the object of which is to negotiate a loan on a patent of the gold and copper mines, existing on the northeast part of the island, and which are said to be very rich.

The loan, if successful, is to be appropriated in liquidating the French claims. It is also said here, that Mr. Barrot, the brother of Odillon Barrot, is about to be sent to Hayti, by the French government, for the purpose of obtaining territorial security for their claims: and that France is desirous of making Cape Nicola Mole a naval station.

A pamphlet has been issued and circulated in Paris, proposing that France shall resume her sovereignty over the Haytiens, merely to prevent them from eating each other up. The writer thinks that the blacks have shown themselves incapable of self-government, and therefore, in obedience to the dictates of philanthropy, the swarthy Frenchmen should kindly re-extend their *protection* over that uneasy and turbulent population — forgetting, it would seem, that if turbulence and restlessness, and frequent revolutions, and every variety and degree of monstrosity, argues the incapacity of the people for self-government, the French nation might be properly regarded as one of the most unfortunate in the world; insomuch that even the Grand Sultan himself would perform a *most Christian* duty, were he to extend his own quiet and paternal government over them.

THE SOCIETY ISLANDS.

The French having taken possession of the Society Islands, and hoisted their flag, the British commander on the station, gave notice that he would not respect it. The French and English, vessels have been several times on the point of coming to an engagement. It is expected that Queen Pomare will be restored, and the islands given up by the French, as others have been by Britain.

General Items.

John Quincy Adams arrived at Cleaveland, Oct. 31st. He took the people by surprise, and they had not time to stand to their guns. He addressed them in a meeting house. His progress is like a triumphal march, and the "old man eloquent" seems to enjoy his Western tour greatly. He left the same afternoon for Hebron, and expected to be in Columbus on Saturday. He is to deliver the introductory lecture before the Louisville Mercantile Library Association.

Fassett, who stabbed Mr. Dwight, has been examined at New Haven. It appeared doubtful from the testimony, whether the stabs were the *sole* cause of the death. The medical testimony did not seem so clear as was to be desired in such a case. He was discharged on bail of $3000.

☞ The Mayor and Board of Council of Louisville have resolved to tender the freedom of the city to John Quincy Adams, in his projected visit to that place.

Colonization.—On Monday, the ship Latrobe sailed from Baltimore with 70 or 80 emigrants, for Liberia, sent by the Maryland Colonization Society.

Monroe Edwards has made a dreadful attempt to escape from Sing Sing prison. It was to have been effected by setting the prison on fire. He had correspondents outside. A party was to be ready to rush in, under pretense of aiding to extinguish the fire and to carry off Edwards, pass the Hudson in a sloop, steal horses in Rockland, and escape. Had the plan succeeded, it is supposed that it would have cost the lives of several persons sick in the hospital of the prison. It has been reported that Edwards was tied up, and took 100 lashes for this. It appears that the report was not true. From a long account in the Courier and Enquirer, we select the following:

"A few days ago, a gentleman from Louisiana, while on a visit to the prison, saw Edwards, and stated that he knew his mother; that she had been left an independent fortune, but by the villany of her son she was now reduced to absolute want.

On hearing this last remark, Edwards covered his face with his hands, and bowing his head as the tears came to his eyes, he said, "Mr. Lynds, I deserve to die; I know I do." As this was the first exhibition of feeling he had seen on the part of Edwards, he determined to see what effect this would have on his future conduct. He was accordingly allowed to escape without punishment, and if he really has any feeling, the remembrance of his mother's sufferings, brought on by his own villany, will cause him many nights of sleepless remorse."

NOTICES.

PHILADELPHIA FEMALE A. S. SOCIETY.

A stated meeting of the Philadelphia Female Anti-Slavery Society will be held at S. M. Douglas's school-room, in 7th, below Arch street, on 5th day afternoon, the 9th instant, at 3 o'clock.

ANNA M. HOPPER, *Sec'y.*

THE TENTH ANNIVERSARY OF THE FORMATION OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On the *fourth of December*, 1833, the American Anti-Slavery Society was formed by delegates from ten States, assembled at Philadelphia. At the last meeting of the society, held at New-York, May 9th, it was

"Resolved, That a special meeting of the American Anti-Slavery Society be held in the city of Philadelphia, on the 4th day of December next, being the tenth anniversary of its formation; and that the executive committee, and the members generally, be urged to use all necessary measures to procure a numerous and enthusiastic gathering of the abolitionists of the whole country, to celebrate the completion of the first decade of the national association."

The state of the cause and the affairs of this society are such as to require this meeting, independently of the exalted feelings, the happy associations, and moral advantages connected with it. There never was a time when abolitionists, who still stand upon the platform erected on the occasion which it is proposed to celebrate, were doing so little, in proportion to the demand of the public mind, as at present. Moreover, a question is now stirred, apparently in desperate earnest, by the slaveholders, which, if pressed, will involve the crisis in the fate of American slavery. That crisis is very likely to come, before our next ordinary meeting.

The Executive Committee of the American Anti-Slavery Society do therefore, in pursuance of the above resolution, issue this call to all members and auxiliaries of this society, and to all friends of genuine freedom who are disposed to co-operate upon the principles of our constitution, to meet at the city of Philadelphia, on *Monday, the fourth day of December next, at 10 o'clock*, in the forenoon, at such place as may be hereafter designated.

By order of the Executive Committee.

JAMES S. GIBBONS, *Chairman.*

WESTERN NEW-YORK ANTI-SLAVERY FAIR.

We invite the attention of the public to the second air of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, cheese, potatoes, nuts, or any kind of fruit, or whatever it may please our friends to offer, either previous, or at the time of the Fair, may be forwarded to the president, Abigail Rush, Buffalo street, opposite the burrying ground, corner of Litchfield street, or to Post and Willis, No. 4 Exchange street, Rochester.

Committee—Abigail Bush, Amy Post, Ann Pound, Elizabeth G. Curtiss, Mary H. Hallowell, Mary B. Fish, Catharine A. Fish, Charlotte Sears, Sarah A. Burtis, Sarah L. Hallowell, Sarah D. Fish.

Rochester, 9th mo. 14th, 1843.

P. S. Some stocking yarn, forthwith from any of our friends would be very acceptable.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

The Windham County Anti-Slavery Society, will hold a meeting in the village of Windham, on Tuesday the 14th of November next, commencing at 10 o'clock, and continuing through the day. Let us have a general attendance. The cause demands activity on the part of all its friends. It is expected that there will be much interesting discussion at this meeting.

We hope to have the assistance of eloquent friends from abroad. Abolitionists of Windham county, buckle on your armors for the holy conflict and rally at Windham. In behalf of the society,

LUCIAN BURLEIGH, *Sec. pro. tem.*

CONVENTIONS IN PENNSYLVANIA.

In addition to the appointments announced in the last Standard, attention is desired to the following:

Messrs. Monroe, Gay, and Remond, will attend a meeting at Chestnut-grove schoolhouse, Martick township, Lancaster county, on the 22d of November; at East Land, Little Britain, on the 23d; at Elk Ridge, East Nottingham, Chester county, on the 24th & 25th; and at Kennett Square on the 26th and 27th.

J. M. M'KIM.

CENTRAL NEW-YORK ANTI-SLAVERY FAIR.

It is with the most joyful expectancy that the committee of women of the Central New-York Anti-Slavery Society, in conformity to the resolution adopted last spring, issue the call for the Fair to be held during Christmas and New-Year's season.

The success of our Syracuse Fair, through which we have been enabled to throw into the hands of our executive committee the means for sustaining an able advocate of the rights of humanity, in his arduous labors, encourages us to renewed efforts, that we may, if possible, instead of sustaining one, raise the means of sustaining four or five efficient agents, who, in conjunction with others, shall go forward with the deep plough of reform, and the seed wheat of humanity, and in a short space shall make this slavery-cursed desert of America bloom and blossom like the rose, with the flowers of mercy, truth, and justice. What heart shall be found in Central New-York, that will beat no warm response to the call for help! Will not every town, yes, every neighborhood, form its sewing circle, and send or bring up their contributions at the time appointed? Will not the free farmers bring from their stores, which God's bounty has so lavishly bestowed upon them? Will there be found an artisan who can withhold his or her gift from the slave's store, on Christmas week? We confidently expect great help. Persons wishing to contribute by sending unmade articles, bits of silk, muslin, calico, or gingham, will confer a favor by sending them soon, addressed to one of the Utica committee—place of deposit, No. 49 Fayette street.

The proceeds of this Fair will be appropriated as specified, to the dissemination of anti-slavery light and truth; thus arousing a nation to feel its own responsibilities and moral might.

Mrs. Fanny Skinner, *Ann Lightbody*, *Mary Peckham*, *Paulina S. Wright*, *Eve

of wheat in two bushels of chaff. The society opposes the third political party as decidedly as either of the others, though for different reasons; believing it, under any circumstances, a blunder; and, while it retains James G. Birney as its presidential candidate, the Emancipator as its organ, and continues to be governed by the motives in which it originated, a crime. At the same time, the society gives credit for purity of purpose, to vast numbers who ignorantly espouse it.

The broad and deep distinction in character, between the original anti-slavery movement, and that spurious embodying of the secession from it, popularly called new organization, was noticed and branded anew. It was the pervading spirit of the society, more than ever, to rely upon the strong enunciation of truth as to the character of slavery and slaveholders, and to the solemn energy of united action against the system, for the awakening of the public conscience to the work of its abolition, and for security from the embarrassment of hypocritical professions and the incumbrance of selfish help.

If in these points you agree with the society's plan of operations for the year, to which we, as its executive committee, stand pledged, we most earnestly entreat you to act with us as editor of the Standard in carrying them out; assuring you of our warmest sympathy, our most hearty co-operation, and our most strenuous support.

Hoping to receive your reply as soon as possible, we are your affectionate friends and co-laborers in the cause,

WM. LLOYD GARRISON,
President of the A. A. S. S.
MARIA WESTON CHAPMAN, Cor. Sec.

ANSWER.

NORTHAMPTON, May 18, 1843.

My Dear Friends:—I did not receive the communication of the executive committeee, until yesterday noon, or it would have had an earlier answer.

During the past winter, I was requested by the late executive committee, through the chairman (who stated that he had consulted the anti-slavery friends at Boston and Philadelphia) to take the editorship of the Standard, on the retirement of my dear wife. I consented, and wrote to that effect. I am still of the same mind, and am willing to devote such powers as I possess, to the advancement at that post, of a cause on which, in my opinion, hangs the destiny not only of the American colored man, but also of this whole country. But I must declare that I cannot occupy that post unless I am left in full freedom to speak on all subjects connected with the anti-slavery enterprise, as my judgment and conscience dictate. On any other terms I should be neither contented nor useful. I think, moreover, that it would be extremely unwise, to say no worse, for the anti-slavery fraternity, to appoint any person to an official station in whose fidelity, intelligence, and discretion, they have not such confidence that they can cheerfully accord to him this liberty. The manner in which the Standard has been conducted during the two last years, has, with a single exception, had my hearty approbation. Had I been the responsible editor, I should, on some occasions, have admitted more controversial matter. I can perceive nothing else that I should desire to alter, or see altered, if I were to remain a simple subscriber.

In respect to the political parties, I agree in the main with the views expressed by the executive committee; but that there may be no misunderstanding, I will state some points on which it is possible that we may differ. Both the political parties are bad, but both have done in the free States, acts, which have deserved the commendation of abolitionists, and afforded the most substantial and cheering evidence of the success of our efforts. Whatever either may do in any State, or in Congress, favorable and friendly to our cause, ought to be cordially and impartially acknowledged and welcomed. It is a fact, however, that the whigs have made nearer approaches to our standard of political action than their opponents. This fact it would be doing injustice to the men and to the cause, to deny. There is neither honesty nor policy, in confounding half friends with entire enemies. This half state, be it remembered, is one through which all the abolition converts whom we hope to gain, must pass. It is the transition state; something as positive as either of the fixed, and quite as interesting to our cause. I know that it suits the purposes of "third party" to represent both the great political parties as in *pari* delicto. It is a favorite tenet of the faction. It is an instrument to whip into their ranks honest, but ignorant whig abolitionists. It is one, and perhaps the most effective, of the many party tricks to which they resort in the very worst spirit of the parties which they affect to arraign.

The executive committee inform me that the "letters from Washington have been disapproved." This is the first intimation I have had of the fact, except from adherents of the faction above named. I will not undertake to say, without going over those letters, for which I have not now time, that I may not have used expressions betraying an undue leaning in favor of the whigs; but this I may say, that I believe the principal and most offensive portion of the correspondence, as it related to the political parties, consisted in giving a simple analysis of their votes. During two months and a half I was a witness of the uniform servility of the northern section of one of those parties, and of the independence of the other, on every question touching slavery. Should I have done right to conceal this fact, and denounce both parties as *equally* recreant to their duty to the enslaved, and to the freemen who sent them? The Emancipator could do that in better style than I am capable of, and ought, if this office were demanded, to have received your patronage. I have not spared Henry Clay, nor any slave politician of his party. On the other hand, whenever a Northern democrat gave a righteous vote, I took special pains to report his name more conspicuously than that of any member of the opposite, because I thought it more meritorious to go against a party in favor of the slave, than to go with it. These were the general views with which I acted, and I find nothing in them, which I can conscienciously say that I wish to alter. If at any time an expression escaped me inconsistent with them, I should regret and condema it as much as an anti-slavery friend, or third party opponent can; but unless such expression were specified, or I had time carefully to review all that I wrote, I could make no modifications therein.

I have for several years voted for a thorough loco candidate, in this county, whom I knew, also, to be a thorough abolitionist, in preference to his whig adversary; and this in reference to a principle unalterably fixed in my mind; and I have, during the same years, abstained from voting or given scattering votes, if I could find no candidate of either party whom I knew to be a decided abolitionist. On this principle I have never voted for John Davis, and I have been held up to the derision of my neighbors, by a democratic newspaper, for having voted for C. L. Remond, "a colored man," for lieutenant governor! Nevertheless, I have not, and do not think I ever shall, "come out" of the political party which I deem the least exceptionable. If that party at any time nominates an abolitionist for office, I vote for him in preference to any other; and if I think I can influence that party to propose such candidates, I do not feel that I violate any anti-slavery obligation by communicating and meeting with them.—Every man who has earned the confidence of his associates by long acquaintance and good conduct, will have a weight with them that he cannot have with new comrades, nor a new comrade with them. The sphere of a man's old and familiar associations, is the natural, and ordinarily the most useful theatre of action for him in every laudable work. He, therefore, makes a considerable sacrifice of his means of doing good, when he abandons it. There may be cases, I believe, when as much or more good may be done by renouncing both sect and party, and bearing a testimony against their errors and misdeeds. These cases, I have always thought, and do still think, ought to be left to individual judgment and volition. The salutary effect which they may have when they thus arise, would be neutralized, if they could be supposed to be the result of dictation from abroad. I may approve in an individual what I would resist as a test. This, I think, is the necessary result of the broad principle of our association, that it should be sufficiently comprehensive to embrace without distinction of color, sect, sex, or party, all men who agree in the great object of abolishing slavery. If we require, as a qualification for fraternizing with us, an abandonment of parties or sects, we abolish a fundamental principle, and sweep from our platform that which distinguishes it from the new, and the ecclesiastical organizations.

With these opinions, I could not undertake to advocate the renunciation of parties and sects, as an anti-slavery duty. At the same time, I should not, if I were editor of the Standard, exclude all disquisitions upon such subjects. If I could be shown that, on any point, I am wrong, I should be perfectly willing to be corrected, and in any event that other minds should be acted upon through the columns of the Standard. Still as the responsibility would rest with me, I must exercise the same liberty of choosing and rejecting, that others exercise in offering. That I should, on all occasions, act with a sincere and single purpose of advancing our great and good cause, I take it for granted that you will believe without any new proofs or professions.

In pursuance of the understanding with the former executive committee, I have been making my arrangements to remove to New York, and it is of the utmost importance to me to be put in possession at the earliest moment of your definitive determination.

I remain, your friend and fellow-servant,
W. LLOYD GARRISON, President. D. L. CHILD.
M. W. CHAPMAN, Cor. Secretary.

THE ADDRESS OF THE CENTRAL N. Y. ANTI-SLAVERY EXECUTIVE COMMITTEE.

There are things in this document, and there were some in the proceedings of the late meeting of the Central society, in which we do not concur. The committee inculcate "entire withdrawal of support from the slave system;" so do we. But how is this support to be most effectually withdrawn? That is a question on which we claim the right to judge for ourselves. The committee think it ought to be done by secession from churches and parties. We do not object to this mode, if anybody likes it; but for ourselves, we think there is another way which may be pursued with equal conscientiousness, and perhaps with equal or more effect,—we mean staying with our old friends and associates, and doing our best to convince and convert them. We "come out" from Belial by ceasing to do wrong, and doing according to the best of our judgment, all we can to induce others so to cease. But then we are met with "the recommendation" of the society not to do good within the churches or parties, but to do it altogether out of them. If this is a recommendation, we simply dissent from it as we have a right to do. If it be a *mandate*, we resist it as inquisitorial, unconstitutional, and subversive of the anti-slavery platform. It would be precisely what Messrs. Birney, Leavitt, &c. tried to do in 1838–9. Those liberal and enlarged reformers required that we should "come out" from "the woman's rights clique," and from the non-resistants, or go out of the American society. But we did not choose either "come-outism" or go-out-ism; but only *come-down-upon-them-ism*. The attempt, however, at intolerance and dictation, was disastrous. It produced division, it impaired public confidence in all of us. It dried up, to a great extent, the well-springs of benevolence, opened and opening to the slave. It infused doubt and suspicion of one another. No human eye can see the extent of the evil it caused.

Let our friends in Central New-York, and everywhere else, understand us. We make no objection to their pursuing their own modes of action. We only object to their imposing them upon us. We have never submitted to such spiritual usurpation, "no, not for an hour." We refer to the first article under the editorial head, for an exposition of our sentiments, not because we have not avowed those sentiments over and over again, but because the occasion of stating them imparts to them an unusual importance, at least to ourself.

If our Central New-York coadjutors, whose excellent spirit, disinterestedness, and ability, we understand and appreciate, have not kept the run of colonization publications, they will be surprised to learn that in these, "come-outism" is highly applauded, and declared to have redounded to the benefit of colonization; for now they say, "*the fanatics are getting out of our way, we are beginning to go ahead.*" In point of fact, their list of donations is growing longer, and ours shorter. We bring not this as an argument, but only as a sign of the times worthy of note.

There are a great many minor propositions on which we are inclined to comment, but we shall confine ourselves to one, viz: "We ought to do all in our power to destroy slavery, and nothing to sustain it," or words to that effect. Now this is precisely the language with which, in 1839, the Birney party attempted to whip non-resistants to the ballot box. You are bound, said they, to use all lawful means to overthrow slavery. Voting at political elections is lawful, therefore, you are *bound* to vote at them. Run this principle out for a moment into its consequences. It is lawful, and in the power of many abolitionists, to go and buy slaves, and emancipate them; it is lawful for all of us to go and preach to them, and teach them, in Kentucky. It is in our power to give up all our worldly estate, and sacrifice all our personal comforts, for the printing and diffusion of information and persuasion, in the North and the South. It is literally in the power of our agents to put their shoes into the slave's treasury, and go about barefoot to lecture!

Our Central New-York friends reason exactly as the new organization did. They say, "The constitutional pledge of the abolitionists binds him to do all in his power to destroy slavery." "Coming out" is in his power, therefore he ought to "come out." But they add, very wisely that the organization cannot establish this, or anything else, except hostility to slavery, "as a test."

Then, again, about "doing *nothing* to support slavery." This, like the other proposition, is true in general, but not, we apprehend, as applied by our friends. Under that sense, they could not consistently consume a farthing's worth of slave produce; for can there be a doubt that that consumption, however small, goes to support slavery? The committee admit that if we begin with tests, they will not stop short of resisting the payment of taxes, (which go mainly to support slavery,) and dissolving the Union. We may, and we must do many things, which tend, directly or indirectly, to support slavery, and this too, for the very purpose of destroying it. Our very shoe leather in which we foot it over the hills and through the snows to speak for the slave, has paid a tax for the support of slavery. We have on hand an illustration of this matter. We refer the reader to the advertisements on the first page, and the commentary. When he has read them, we would observe to him, that we have paid privately to the National Intelligencer about $12 during the last year, besides an excess for our exchange during the session of Congress. Why is this? our friends will ask. It is because the Intelligencer reports the proceedings and debates in Congress *the best*, and is *least bad* on the subject of slavery; and because, to have regular and correct reports for the use of the Standard, may do the slave ten thousand times more good than the indirect support to slavery, by supporting that paper, can do him harm. We would gladly avoid giving even that modicum of aid to the accursed thing, but we cannot without rushing into a vastly greater evil. In fact, nothing but self-banishment from the country would be according to the interpretations of some of our friends, a *strict* performance of our duty to the slave. But would that effect his emancipation?

THE BUFFALO COMMERCIAL ADVERTISER.

Our readers will recollect that we had occasion to repel the charge made by the above press, of uttering a known falsehood of Mr. Clay, in republishing an advertisement signed "Henry Clay" but which the Advertiser asserted was subscribed not by Henry Clay, of Ashland, but by another Henry Clay. This may be so, *we hope it is so*. We asked in good faith for light on the subject—for the Advertiser's proofs, upon which he pronounced us, before his readers, and those of other papers that quoted him, guilty of "malicious falsehood." Now, whether the editor of the Advertiser has done us or *himself* the justice we demanded, we know not, for from the time that we made this frank, friendly, and most reasonable request, *his paper has been withheld from us*, although ours continues to be sent to him. Is this his method of giving light? Does he expect to satisfy his fellow-citizens so? Does he expect to ride rough-shod over them like a Turk, without responsibility? We have highly esteemed his paper and wish to continue it, but of course this is a courtesy which is at his option. One thing he must do, if he has any regard to justice, any respect for himself or for his readers, and that is, to publish this and our former paragraph, and send us the paper containing it. He may refuse to rejoin if he pleases, but we insist as sheer justice that he put in our reply, and that the papers, both whig and democratic, which have given currency to his charge, do the like.

VOLATILE SCOURING LIQUOR.

We have a principle against leading our columns to those who wish to puff any of the numerous quack medicines, or quack preparations of the day; but we *know* by experience, that the article called Volatile Scouring Liquor is very valuable to housekeepers. It removes grease from carpets and woolens, without injury to the colors, it has no milling propeties, and may safely be used in all cases where soap or soda would be injurious. It is one of the best things to remove grease spots from walls and floors. If put into a little water to wash horses, it renders their hair soft and glossy. It is likewise excellent to remove vermin from cattle, and insects from fruit trees.

Directions accompaning each bottle. Prepared and sold by Benjamin Parkin, 327 Pearl street, New-York; likewise for sale at this office, because we believe it to be a truly good article. Price 25 cents per bottle.

☞ Abby Kelley's Post-office address for the autumn and winter will be Utica, N. Y.

☞ Acknowledgments deferred.

Married,

On 5th day, the 5th instant, at Friends' meeting, Richland, Buck's county, Pa. WM. M. LEVICK, of Philadelphia, to HANNAH, daughter of RICHARD MOORE, of the former place.

Died.

In Boston, ISAAC KNAPP, aged 39. Friend Knapp commenced in company with Mr. Garrison the publication of the Liberator, and during many years and many trials, was one of the pillars of the cause. His gentle image bending over the printer's case, in the old garret of Merchant's Hall is still present to "the mind's eye," and cannot be lost. Mr. Garrison has paid an affectionate and honest tribute to his memory, from which we extract the following:

"In an evil hour he was led, by adversity and business mismanagement, to put the cup of intoxication to his lips; and for the last three or four years sustained a wretched existence, though he made several attempts (alas! how ineffectual!) to return to the path of rectitude.

* * * * * *

But let the veil of oblivion be drawn over this short period of an otherwise useful life; for even in this particular, he deserves pity rather than censure, and never can I find it in my breast to say a bitter word of him. He was naturally amiable, kind, and obliging even to excess; and had a benevolence that was ever gratified in relieving the necessities of others, though not always regulated by sound discrimination and a strict regard to his pecuniary ability. He never hesitated to share his last morsel of bread with those who were in distress, and he cherished the strongest abhorrence of a covetous or mean disposition. He was altogether too generous to chaffer in trade; and having no business adaptation, he consequently involved himself deeply in debt while attempting to carry on business. It was thus he became depressed in spirit, and, instead of calmly submitting to the stroke of adversity, vainly sought to find relief from his sorrows (as millions have done before) in the intoxicating bowl. For the first six or seven years after the Liberator was started, he was a faithful condjutor in the anti-slavery cause, and greatly is that cause indebted to him for what he did and suffered in its behalf, during that stormy and perilous period of its history. I am not sure that I could have commenced the printing of the Liberator, had it not been for his uniting with me in partnership, and participating in the labors and necessities of my lone situation. And a most loving, faithful, devoted friend and brother was he to me! Gratefully and exultingly do I proclaim it, that at no time did I perceive in him either a thought or wish to dilute or soften the truth on the subject of slavery, or to lower, even to the slightest conceivable extent, the anti-slavery standard; no, not even in the gloomiest hour of our cause, when we were in daily expectation of falling victims for our advocacy of the rights of our enslaved countrymen, and when a different kind of policy might have given us bread and safety, but at the expense of humanity. Dropping a tear of pity over his sad fate, let us associate his name with those who never turned their backs upon a great and good cause, because it was unpopular."

In Boston, SAMUEL THOMPSON, author of the Thompsonian system of medicine.

At Dixon, Ohio, NATHAN W. WHITMORE, a friend of the slave.

In Northampton, Mass. ANNE E. BENSON, daughter of the late venerable GEORGE BENSON, of Brooklyn, Ct. (formerly of Providence,) and a sister of Mrs. Garrison, in the 42d year of her age.

She was among the gentlest, purest spirits that ever dwelt on earth, and lived and died in the Christian faith. Her heart was in all the various reforms of the age; and though, in consequence of her long protracted bodily infirmities, and of her great natural diffidence, she was unable to make herself conspicuous or active in carrying them forward, she nevertheless took a lively and abiding interest in every effort to promote the happiness of the human race, especially in the beneficent cause of anti-slavery. In her religious sentiments, she closely approximated to those which are held by the Society of Friends, though she was too free to be attached to any particular sect. The religious services at her funeral were of a very simple character, such as she desired, and with no one to enact the part of a priest on the occasion. Her body was buried in a beautiful pine grove near the house in which she yielded up her mortal existence, and there it will gradually return to the dust from which it was taken. She was so remarkably childlike and innocent, so completely separate in her spirit and affections from an evil world, that the beautiful lines of Mrs. Hemans, addressed to a deceased infant, may be almost as strictly applied to her:

"Thou wast so like a thing of light,
That Heaven benignly called thee hence,
Ere yet the world could breathe one blight
O'er thy sweet innocence;
And thou, that brighter world to bless,
Art passed, with all thy loveliness."

How grand, consolatory, inspiring, glorious, is the thought of immortality! What though this "earthly house of our tabernacle" be dissolved?

"Life is real, life is earnest,
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul."

[*Liberator.*

[COMMUNICATED.]

On the 26th ultimo, in Marlborough, Stark county, Ohio, JAMES AUSTIN, at an advanced age. He was a native of the Granite State, and emigrated to Ohio upwards of twenty years ago. He had uncommonly large developments of firmness and conscientiousness. He was a practical man, and his course was onward. His sympathies were enlisted in early life for the poor slave, and he was active in promoting the circulation of "The Genius of Universal Emancipation." He has been agent of the "Liberator" for many years, and of the "Standard" from its commencement. He was the pioneer of the anti-slavery cause in this county, and labored for many years for the formation of an abolition society, without success, or even eliciting any attention toward those for whom he pleaded. In the summer of 1835, he met in Canton, with three other individuals, and adopted the constitution of the "Stark County Anti-Slavery Society." Those devoted philanthropists, if we recollect right, held several meetings before they were joined by any others; but their efforts were not entirely unavailing, for they did at length succeed in arousing in the hearts of those by whom they were surrounded, sympathy for the outcast slave; and when that interest would have slumbered, James Austin was in their midst, exhorting, entreating, and rebuking; and if his arguments did not always bring conviction to the minds of his opponents, his persevering zeal awakened attention; and the *professed* friends of the cause could not breathe the same atmosphere and be idle.

"Peace be with thee, O our brother,
In the spirit land!
Vainly look we for another
In thy place to stand.

"Unto Truth and Freedom giving
All thy earthly powers,
Be thy virtues with the living,
And thy firmness ours!"

GENERAL INTELLIGENCE.

Foreign.

[*By the steamer Britannia, from Liverpool, Oct.* 19.]

GREAT BRITAIN.

Arrest of O'Connell.—On the 14th Oct. Mr. O'Connell was arrested on a charge of "conspiracy and other misdemeanors." His son, John, was likewise arrested. Mr. O'Connel gave bail in the sum of £1000, with two sureties in the sum of £500 each.

Mr. O'Connell immediately caused the following address to be issued:—

To the People of Ireland.—"Beloved fellow countrymen!—I announce to you that which you will hear from other quarters, namely, that I have this day given bail to answer to a charge of "conspiracy and other misdemeanors," the first day of next term.

"I make this announcement, in order to conjure the people, one and all, to observe the strictest and most perfect tranquillity. Any attempt to disturb the public peace may be most disastrous; certainly would be criminal and mischievous.

"Attend, then, beloved countrymen, to me.

"Be not tempted by anybody to break the peace, to violate the law, or to be guilty of any tumult or disturbance. The slighest crime against order or the public peace, may ruin our beautiful and otherwise triumphant cause.

"If you will, during this crisis, follow my advice, and act, as I entreat you to do, patiently, quietly, and legally, I think I can pledge myself to you, that the period is not far distant, when our revered sovereign will open the Irish Parliament in College Green.

"Every attempt of our enemies to disturb the progress of repeal, hitherto, has had a direct contrary effect. This attempt will also fail, unless it be assisted by any misconduct on the part of the people.

"Be tranquil, then, and we shall be triumphant.

"I have the honor to be, your ever faithful servant,
"DANIEL O'CONNELL.

"Merrion Square, Oct. 14, 1843."

We have never seen anything from O'Connell quite so perfect as this. If his experiment succeeds, it will be the end of revolutions by blood. Ireland is giving proofs of progress for herself and the world. Warrants were out for several others, clergy and laity.

A proclamation was issued by the Lord Lieutenant, forbidding a great meeting which was to be held at Clontarf. It was issued after the people were moving in excited masses to the spot; but O'Connell advised to give up the meeting, and was listened to.

The Design of the Proclamation.—Some kind friend has forwarded to us the *Dublin Pilot*, the editor of which, in an able article, imputes to the government the atrocious design of laying a plot to raise a sedition, for the purpose of getting a legal pretext for a general massacre! This is a horrible supposition. The main facts by which it is supported, are:—

1. The government had notice of this meeting for several weeks.

2. Meetings of the same kind have been held without disorder, and without raising the slightest feeling of insecurity in the mind of anybody.

3. It was to take place, Oct. 8th, and the proclamation was issued *at half past three o'clock*, Oct. 7th, when processions were moving from all quarters towards the ground.

4. Simultaneously, additional regiments were landed from England, a measure requiring several days, and evidently showing premeditation. If peoples could arraign and punish as kings can, here would be ground enough for an indictment for "conspiracy and *high* misdemeanors."

The article concludes with thanks to O'Connell and his associates, for defeating this hideous plot, by their prudence and promptitude. We would fain hope that Victoria's government is not guilty of this horrible design, but circumstances are against them.

London, October 5, evening—A subject of some interest is at present under the consideration of the chief legal advisers of the crown. We allude to the conduct pursued by the French vessels of war in the southern Pacific, to her majesty Pomare, the Queen of the Society islands.

It is represented to us that this government have sent out a remonstrance strongly worded against the seizure of the island of Tahiti, and in the name of the French nation, and that probably the power of Pomare will soon be restored to her.

By the report of the anti-corn-law-league meeting, held at Covent Garden Theatre, it appears that the league had raised during last year $250,000, and had distributed 100 tons of tracts, to about half a million of electors.

SPAIN.

Hostilities were still going on at Barcelona, though not with much activity. The government, however, was reported to be taking measures for bringing the business to a close. General Sanz had been appointed captain-general of Catalonia, in the place of Aroaz, whose movements were thought to be wanting in energy, and a new commandant had been assigned to the fortress of Montjuich. General Ametler, the leader of the insurrection, was posted at Areyna de Mar, about 20 miles from Barcelona, where he had received some reinforcements from Gerona, and was preparing to resume active hostilities. It was reported that Malaga, Grenada, and Burgos, always unquiet, had seconded the rising at Barcelona.

Martial law had been proclaimed throughout Catalonia—Saragossa was rigidly blockaded—and Madrid was still uneasy.

Several additional cities are said to have *pronounced* against the government.

CHINA.

The ratifications of the treaty had been exchanged, and a commercial treaty of the most favorable character, had been agreed on.

By the commercial treaty, the whole system of fees and presents is abolished. The hong merchants' debts have been paid up. The trade is open to all nations, as well as to the English, but it is not yet known whether any but the English are to have consuls at the four ports.

We have learned from a private source, that the opium trade is now carried on without an effort to conceal it.

TURKEY.

New difficulties between the Druses and the Syriac Christians, seem to be apprehended.

The Russians are building a superb fortress on the frontiers of Turkey in Asia. It is situated on a hill that rises in the midst of an extensive plain, at the distance of half a league from the river Aspatchai. The barracks are sufficient to lodge an army of fifty thousand men.

Dr. Grant, the American missionary to the mountain Nestorians, is safe, and has written home full accounts of the massacre, from which we shall hereafter extract. He speaks despondingly of the prospect.

MEXICO.

The president has issued a decree prohibiting foreigners from engaging in the retail trade, unless they are naturalized, or married with Mexican women, or residing in Mexico with their families. These classes must exhibit their proofs, and be registered in the foreign office. They must also trade upon capital of their own.

The *Noticioso* of this city contains a decree of Santa Anna, closing the frontier custom houses, through which trade has hitherto been carried on overland, with the United States. It was believed he was also about to order all foreigners to retire from the interior, and no foreigner hereafter to enter the country beyond twenty leagues from the coast. The troops are being drawn towards the capital.

No treaty was yet made with the commissioners of Yucatan, and they had been ordered to leave Mexico in forty-eight hours.

A new tariff by which duties were expected to be greatly augmented, was about to be promulgated.

There was a rumor in Vera Cruz, that an angry correspondence had taken place between our minister and the Mexican government, on the subject of the annexation of Texas to this Union.

Our southern papers congratulate themselves that they had a man to carry it on, who is so thoroughly identified with Southern interests, and so earnest for the annexation as *Waddy Thompson*. Aye, aye! The late unfriendly decrees of President Santa Anna, are probably the fruit of this new effort of our government to take Texas by diplomacy.

At Laguna active preparations were making for hostilities with Yucatan, which it is thought would be shortly commenced. The harbor had been closed by order of Santa Anna, and no vessels arriving from Campeachy, either with cargoes or in search of logwood, were allowed to enter.

The difficulty raised by the British minister, Mr. Doyle, about the display of a British flag taken from the Texans, had grown so serious that Mr. Doyle has suspended official intercourse, until he shall receive orders from his government. Santa Anna was about to depart from Mexico for Vera Cruz, supposed for the purpose of attending to the fortifications of the latter place.

Among the foreign creditors of the republic of Mexico, rather a strong feeling has been engendered against the financial agents of the republic in London, by the contents of the last batch of correspondence just made public. The proceedings at the meeting of the bondholders, to be held at the London tavern, are looked forward to with interest—nay, much excitement; for if Mr. Murphy be correct in his calculations, and if no explanation be afforded by Messrs. Lizardi and Co. upon the point now principally in dispute, the firm have ample means to pay a full dividend to the bondholders. However, the matter may be explained, but we fear not to the satisfaction of the bondholders. Mexican stock is now worth but 33 7-8 Most of the foreign bonds are heavy.

Our American newspapers are predicting a cannonade of Vera Cruz, by a British squadron. We think the existing difficulties will be removed without any serious collision with Great Britain.

TEXAS.

An order has been issued by the President, to sell the Texan navy, pursuant to an act of Congress. A Galveston correspondent of the New Orleans Picayune, writes of a great conspiracy entered into by Houston, Great Britain, and Mexico, by which Texas is to be surrendered to Mexico, and by Mexico ceded to Great Britain, and Houston to be the British governor for life! a weak and clumsy invention to foment, in the United States, such a jealousy of Britain as will precipitate these free States into a war for slavery and the slave-trade!

The Texan commissioners appointed to treat with General Santa Anna, had sailed, and were about to meet General Wall, at Loredo.

HAYTI.

The constituent assembly were in session the last of September, and had appointed a committee to report *bases* for a constitution. M. Hypolite, the president of assembly, had resigned, and M. Fery, vice president, succeeded him.

The assembly had voted an indemnity to each member, of $100 per month. The government had leased Boyer's property. General Herard, with his colleagues, has recently sent out to England, Wm. A. Fupug, a distinguished native merchant of Port au Prince, on a special mission, the object of which is to negotiate a loan on a patent of the gold and copper mines, existing on the northeast part of the island, and which are said to be very rich.

The loan, if successful, is to be appropriated in liquidating the French claims. It is also said here, that Mr. Barrot, the brother of Odillon Barrot, is about to be sent to Hayti, by the French government, for the purpose of obtaining territorial security for their claims: and that France is desirous of making Cape Nicola Mole a naval station.

A pamphlet has been issued and circulated in Paris, proposing that France shall resume her sovereignty over the Haytiens, merely to prevent them from eating each other up. The writer thinks that the blacks have shown themselves incapable of self-government, and therefore, in obedience to the dictates of philanthropy, the swarthy Frenchmen should kindly re-extend their *protection* over that uneasy and turbulent population — forgetting, it would seem, that if turbulence and restlessness, and frequent revolutions, and every variety and degree of monstrosity, argues the incapacity of the people for self-government, the French nation might be properly regarded as one of the most unfortunate in the world; insomuch that even the Grand Sultan himself would perform a *most Christian* duty, were he to extend his own quiet and paternal government over them.

THE SOCIETY ISLANDS.

The French having taken possession of the Society Islands, and hoisted their flag, the British commander on the station, gave notice that he would not respect it. The French and English, vessels have been several times on the point of coming to an engagement. It is expected that Queen Pomare will be restored, and the islands given up by the French, as others have been by Britain.

General Items.

John Quincy Adams arrived at Cleaveland, Oct. 31st. He took the people by surprise, and they had not time to stand to their guns. He addressed them in a meeting house. His progress is like a triumphal march, and the "old man eloquent" seems to enjoy his Western tour greatly. He left the same afternoon for Hebron, and expected to be in Columbus on Saturday. He is to deliver the introductory lecture before the Louisville Mercantile Library Association.

Fassett, who stabbed Mr. Dwight, has been examined at New Haven. It appeared doubtful from the testimony, whether the stabs were the *sole* sause of the death. The medical testimony did not seem so clear as was to be desired in such a case. He was discharged on bail of $3000.

☞ The Mayor and Board of Council of Louisville have resolved to tender the freedom of the city to John Quincy Adams, in his projected visit to that place.

Colonization.—On Monday, the ship Latrobe sailed from Baltimore with 70 or 80 emigrants, for Liberia, sent by the Maryland Colonization Society.

Monroe Edwards has made a dreadful attempt to escape from Sing Sing prison. It was to have been effected by setting the prison on fire. He had correspondents outside. A party was to be ready to rush in, under pretense of aiding to extinguish the fire and to carry off Edwards, pass the Hudson in a sloop, steal horses in Rockland, and escape. Had the plan succeeded, it is supposed that it would have cost the lives of several persons sick in the hospital of the prison. It has been reported that Edwards was tied up, and took 100 lashes for this. It appears that the report was not true. From a long account in the Courier and Enquirer, we select the following:

"A few days ago, a gentleman from Louisiana, while on a visit to the prison, saw Edwards, and stated that he knew his mother; that she had been left an independent fortune, but by the villany of her son she was now reduced to absolute want.

On hearing this last remark, Edwards covered his face with his hands, and bowing his head as the tears came to his eyes, he said, "Mr. Lynds, I deserve to die; I know I do." As this was the first exhibition of feeling he had seen on the part of Edwards, he determined to see what effect this would have on his future conduct. He was accordingly allowed to escape without punishment, and if he really has any feeling, the remembrance of his mother's sufferings, brought on by his own villany, will cause him many nights of sleepless remorse."

NOTICES.

PHILADELPHIA FEMALE A. S. SOCIETY.

A stated meeting of the Philadelphia Female Anti-Slavery Society will be held at S. M. Douglas's schoolroom, in 7th, below Arch street, on 5th day afternoon, the 9th instant, at 3 o'clock.

ANNA M. HOPPER, *Sec'y.*

THE TENTH ANNIVERSARY OF THE FORMATION OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On the *fourth of December*, 1833, the American Anti-Slavery Society was formed by delegates from ten States, assembled at Philadelphia. At the last meeting of the society, held at New-York, May 9th, it was

"Resolved, That a special meeting of the American Anti-Slavery Society be held in the city of Philadelphia, on the 4th day of December next, being the tenth anniversary of its formation; and that the executive committee, and the members generally, be urged to use all necessary measures to procure a numerous and enthusiastic gathering of the abolitionists of the whole country, to celebrate the completion of the first decade of the national association."

The state of the cause and the affairs of this society are such as to require this meeting, independently of the exalted feelings, the happy associations, and moral advantages connected with it. There never was a time when abolitionists, who still stand upon the platform erected on the occasion which it is proposed to celebrate, were doing so little, in proportion to the demand of the public mind, as at present. Moreover, a question is now stirred, apparently in desperate earnest, by the slaveholders, which, if pressed, will involve the crisis in the fate of American slavery. That crisis is very likely to come, before our next ordinary meeting.

The Executive Committee of the American Anti-Slavery Society do therefore, in pursuance of the above resolution, issue this call to all members and auxiliaries of this society, and to all friends of genuine freedom who are disposed to co-operate upon the principles of our constitution, to meet at the city of Philadelphia, on *Monday, the fourth day of December next*, at 10 *o'clock*, in the forenoon, at such place as may be hereafter designated.

By order of the Executive Committee.
JAMES S. GIBBONS, *Chairman.*

WESTERN NEW-YORK ANTI-SLAVERY FAIR.

We invite the attention of the public to the second air of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, cheese, potatoes, nuts, or any kind of fruit, or whatever it may please our friends to offer, either previous, or at the time of the Fair, may be forwarded to the president, Abigail Rush, Buffalo street, opposite the burrying ground, corner of Litchfield street, or to Post and Willis, No. 4 Exchange street, Rochester.

Committee—Abigail Bush, Amy Post, Ann Pound, Elizabeth G. Curtiss, Mary H. Hallowell, Mary B. Fish, Catharine A. Fish, Charlotte Sears, Sarah A. Burtis, Sarah L. Hallowell, Sarah D. Fish.

Rochester, 9th mo. 14th, 1843.

P. S. Some stocking yarn, forthwith from any of our friends would be very acceptable.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

The Windham County Anti-Slavery Society, will hold a meeting in the village of Windham, on Tuesday the 14th of November next, commencing at 10 o'clock, and continuing through the day. Let us have a general attendance. The cause demands activity on the part of all its friends. It is expected that there will be much interesting discussion at this meeting.

We hope to have the assistance of eloquent friends from abroad. Abolitionists of Windham county, buckle on your armors for the holy conflict and rally at Windham. In behalf of the society,

LUCIAN BURLEIGH, *Sec. pro. tem.*

CONVENTIONS IN PENNSYLVANIA.

In addition to the appointments announced in the last Standard, attention is desired to the following:

Messrs. Monroe, Gay, and Remond, will attend a meeting at Chestnut-grove schoolhouse, Martick township, Lancaster county, on the 22d of November; at East Land, Little Britain, on the 23d; at Elk Ridge, East Nottingham, Chester county, on the 24th & 25th; and at Kennett Square on the 26th and 27th.

J. M. M'KIM.

CENTRAL NEW-YORK ANTI-SLAVERY FAIR.

It is with the most joyful expectancy that the committee of women of the Central New-York Anti-Slavery Society, in conformity to the resolution adopted last spring, issue the call for the Fair to be held during Christmas and New-Year's season.

The success of our Syracuse Fair, through which we have been enabled to throw into the hands of our executive committee the means for sustaining an able advocate of the rights of humanity, in his arduous labors, encourages us to renewed efforts, that we may, if possible, instead of sustaining one, raise the means of sustaining four or five efficient agents, who, in conjunction with others, shall go forward with the deep plough of reform, and the seed wheat of humanity, and in a short space shall make this slavery-cursed desert of America bloom and blossom like the rose, with the flowers of mercy, truth, and justice. What heart shall be found in Central New-York, that will beat no warm response to the call for help! Will not every town, yes, every neighborhood, form its sewing circle, and send or bring up their contributions at the time appointed? Will not the free farmers bring from their stores, which God's bounty has so lavishly bestowed upon them? Will there be found an artisan who can withhold his or her gift from the slave's store, on Christmas week? We confidently expect great help. Persons wishing to contribute by sending unmade articles, bits of silk, muslin, calico, or gingham, will confer a favor by sending them soon, addressed to one of the Utica committee—place of deposit, No. 49 Fayette street.

The proceeds of this Fair will be appropriated as specified, to the dissemination of anti-slavery light and truth; thus arousing a nation to feel its own responsibilities and moral might.

Mrs. Fanny Skinner,
" Ann Lightbody,
" Mary Peckham, } Utica.
*" Paulina

Poetry.

WHY SHOULD I DREAM?

BY JANE JEWSBURY.

And why should I dream of the future?
And why should I mourn for the past?
I'm rather too old for the former—
A little too young for the last.

If I had the brow of the lily,
A cheek like the cloud of the morn,
I then might be proud as a poet,
And turn from the present in scorn.

And if, like the fruit in the blossom,
Or honey within the bee's cell,
Hope yet had a place in my spirit,
I'd dream—oh, how wisely and well!

But the power of believing is over;
And love into liking has grown;
And as of a voice in the distance,
I hear but its echo alone.

I've friends—and they vow that they love me,
Far better than praise, or than pelf—
I trust them to-day; and to-morrow
I leave to take care of itself.

They promise—I bow and am thankful;
They fail to perform—I ne'er fret;
And thus disbelief in affection
Oft saves me a terrible pet.

Abroad in the world, like a shadow
I pass, and am passed in my turn;
We're civil to-day—does it matter,
To-morrow, who's civil or stern?

I hear lovers vow to each other—
Like blossoms their silver words fall;
Why tell them of change or of folly?
If happy to-day—that is all.

I see poets darting in splendor,
Bright birds from the tropic of mind.
Why mock at each self-deemed immortal?
To-day he is lord of his kind.

And if the young sculptor in marble,
And if the old chemist in gas,
And if the young author on paper,
Draw bills upon Time—let them pass.

And if they are duly dishonored,
Or light the old smoker's cigar,
Will it injure the dust in the coffin?
The spirit that's dwelling afar?

And yet there's an impulse within me,
That longs, though my mind may condemn,
For the fount and the flowers of the future;
Ah, what hath the future like them?

But *can* there grow cowslips and lilies,
Like those that I gathered in youth?
With my heart in the depths of their blossoms,
All steeped in the dew-drops of truth?

And *can* there rise spray from the fountain,
Transparent as pearls in the sun?
Oh, no! 'tis a vision—a fable—
I'll end in the strain I begun.

I'll never more dream of the future;
I'll never more sigh for the past;
I'm rather too old for the former—
A little too young for the last.

TO A CHILD, DURING SICKNESS.

BY LEIGH HUNT.

Sleep breathes at last from out thee,
My little patient boy,
And balmy rest about thee
Smooths off the day's annoy.
I sit me down and think
Of all thy winning ways,
Yet almost wish, with sudden shrink,
That I had less to praise.

Thy sidelong pillowed meekness,
Thy thanks to all that aid;
Thy heart, in pain and weakness,
Of fancied faults afraid;
The little trembling hand
That wipes thy quiet tears;
These, these are things that may demand
Dread memories for years.

Sorrows I've had, severe ones,
I will not think of now;
And calmly midst my dear ones
Have wasted with dry brow.
But when thy fingers press
And pat my stooping head,
I cannot bear the gentleness,—
The tears are in their bed.

Ah, first-born of thy mother!
When life and hope were new;
Kind playmate of thy brother,
Thy sister, father, too;
My light, where'er I go,
My bird, when prison-bound,
My hand-in-hand companion,—no,
My prayers shall hold thee round.

To say, he has departed,
His voice, his face, is gone;
To feel impatient-hearted,
Yet feel we must bear on;
Ah! I could not endure
To whisper of such wo,
Unless I felt this sleep insure
That it will not be so.

Yes, still he's fixed, and sleeping!
This silence, too, the while,—
Its very hush and creeping
Seem whispering us a smile.
Something divine and dim
Seems going by one's ear,
Like parting wing of cherubim,
Who say, "We've finished here!"

ABSENCE.

BY MRS. FRANCES KEMBLE BUTLER.

What shall I do with all the days and hours
That must be counted ere I see thy face?
How shall I charm the interval that lowers
Between this time and that sweet time of grace?

Shall I in slumber steep each weary sense?
Weary with longing—shall I flee away
Into past days, and with some fond pretense
Cheat myself to forget the present day?

Shall love for thee lay on my soul the sin
Of casting from me God's great gift of time;
Shall I, these mists of memory locked within,
Leave, and forget, life's purposes sublime?

Oh! how, or by what means, may I contrive
To bring the hour that brings thee back more near;
How may I teach my drooping hope to live
Until that blessed time, and thou art here?

I'll tell thee; for thy sake, I will lay hold
Of all good aims, and consecrate to thee,
In worthy deeds, each moment that is told
While thou, beloved one! art far from me.

For thee, I will arouse my thoughts to try
All heavenward flights, all high and holy strains,
For thy dear sake, I will walk patiently
Through these long hours, nor call their minutes pains.

I will this dreary blank of absence make
A noble task-time, and will therein strive
To follow excellence, and to o'ertake
More good than I have won since yet I live.

So may this doomed time build up in me
A thousand graces, which shall thus be thine;
So may my love and longing hallowed be,
And thy dear thought an influence divine.

Miscellany.

ADVENTURE OF THE VIRTUES.

BY BULWER.

One day the Virtues became weary of living altogether with the Bishop of Skara, and they therefore resolved on making a journey, in order to breathe a little fresh air. As they were about to enter a boat for this purpose, a poor woman with a pale child approached, and implored charity; Pity put her hand immediately into their traveling purse, and pulled out a piece of money: Economy, however, drew back the arm of her companion, and whispered in her ear—"What extravagance! give her a ticket for soup for the poor!"

Foresight, who constantly carried a number of these tickets about her, after she had made more exact inquiries into the circumstances of the poor woman, consented to give her one of them. Pity, encouraged by a hint from Generosity, pressed secretly the money into the meagre hand. Zeal presented her with a copy of the "Penny Magazine;" and pleased and thankful, though with a glance of indifference at the latter gift, she went away.

The Virtues now began hastily their voyage; mild winds blew around them, and in edifying conversation on the last sermon of the bishop, they were borne thence by the dancing waves. Suddenly, however, a black cloud drew itself over the heavens. Foresight, who had bought a new bonnet for the journey, begged that they might go ashore, and seek shelter from the coming tempest. Courage was for defying the danger, but Prudence came to the support of Foresight, and they finally agreed to land. There they observed a boat which steered directly upon them, and whose passengers were in the highest degree jovial, and made a tremendous noise. It was a little company of Vices to which Good-humor had joined herself, and who now pursued their journey with the greatest delight. In passing by, they gave, purposely as it seemed, such a rude jolt to the boat of the Virtues, that it was very near capsizing. Courage took fire, he seized the strange boat, and was in the act to deal his blows among the crew, when Humanity threw herself between and received on her cheeks the cuffs which the contending parties designed for each other. This pleased Good-humor so exceedingly, that with one bound she sprung into the boat of the Virtues, and in doing this gave so violent a shove to that of the Vices, that it nearly upset, and was borne away. Zeal, and Love of Truth prepared to send after the Vices a cargo of insults, but Generosity gave them a signal to be silent; "for," said she, "vice carries its own punishment with it."

In the meantime the storm clouds had disappeared, and they continued their journey amid the most agreeable conversation. The Virtues visited many cities, one after another, and everywhere where they sojourned they diffused blessings. Trade flourished, men became cheerful, many marriages took place, and people could not comprehend how it happened that all went so gloriously on earth.

One evening as the virtues drank tea in the good city of Jonkoping, and eat gingerbread to it, they boasted of their effects. Prudence, enraptured with the beneficent achievements, was just rising to make a sort of royal speech on the influence of the virtues on mankind, when her eye accidentally fell on Humility, who cast on her a dubious glance. A member of the company here, after much exordium, made the motion that the virtues, as they could effect much more good if they did not all keep together, should separate, and spread themselves over all quarters of the earth, in order, like the apostles, to preach reformation to the world. This motion was received by all with the most zealous approbation, though I must remark that Prudence and Moderation were not present; they had withdrawn shortly before the introduction of this motion, in order to go into the city to replenish the company's stock of sugar and coffee, which had pretty well melted away. When they returned, they did not delay putting themselves in opposition to the adopted resolution, but Courage and Zeal bawled so loud that the softer voices were scarcely heard, and as finally Generosity, excited by zeal, declared herself for the separation, Foresight dared no longer to raise her dove's voice, but bit her nails, and at length went out to order a new pair of shoes for the journey.

The next day the Virtues separated, and went each by herself alone into the world, after having agreed that day twelvemonth to meet again in Stockholm by the statue of Gustavus Vasa, in the parliament house square, and there to hold a "plenum" on their own and the nation's affairs.

Courage blackened his moustaches with *lapis infernalis*, and directed his course to the north. On the way he met the knight Don Quixotte, who advised him to arouse the ambition of the fair sex which had so long been suppressed, and to incite them to self-assistance and self-defense.

This pleased Courage extremely. While the knights discoursed on the eventful metamorphosis of the hitherto so called weak sex, they rode past a church out of which issued a marriage train. The new made bride was an extraordinarily beautiful young lady, who did not seem quite a stranger to Courage, for she nodded friendly to him as she entered the carriage; this pleased Courage so much that he immediately selected her to become the model of her sex, and embraced the first opportunity of introducing himself to her. What took place in the new household after the interview, is known in all the coffee houses of the city of X. and they have pronounced their judgment thereupon. It is related that the young lady became immediately after the wedding, as it were metamorphosed, and the husband thereupon nearly mad. Nothing was heard out of the mouths of the young couple but angry words and menaces, which speedily proceeded to blows. Finally the wife called out her husband to fight a duel; but upon this she was, on the recommendations of her own sex, clapped into a lunatic asylum, and the affair gave great scandal in the city and country round.

Foresight chanced in Stockholm to read a long article in a newspaper on this occurrence. Horrified at the mischief which the folly of Courage had occasioned, she reflected on all the dangers and cross-grained accidents to which one is exposed in this world, and determined in her wisdom to withdraw entirely from it, satisfied that the highest good fortune to be obtained here, is to escape with a whole skin. In consequence of this conclusion, she took lodgings with an old unmarried lady, who, from fear of thieves, inhabited a couple of attics, four stories high. Here Foresight might have spent good and quiet days, if she had not been tormented with a thousand fears and fancies of all possible dangers. Out of terror of fire, she scarcely trusted herself to cook anything; she was apprehensive of becoming ill from lack of fresh air, yet going out was not to be thought of; she might be run over by the very first carriage; a flower pot might fall out of a window and kill her; she might break a leg on the steps, etc. No, no! going out was quite impossible; and such was her repugnance to this, that out of fear that she must one day be obliged to purchase a new gown, she had not the courage to wear her old one, which was already torn in several places. At length it came to that pitch that she could neither stir hand nor foot. She had infected her landlady, the old maid, with all her fears and scruples to such a degree, that when at length a fire broke out in the house, the two friends dared to make no efforts for their escape, and must certainly have perished in the flames, had not a chimney sweep, and a carpenter taken them on their backs and brought them out of danger.

In the meantime Zeal ran about in the world gossipped, cried, preached, and drove mankind first in one direction and then in another. He tore the peasant from the plough, the mother from her children, and the officer from his bureau, to give to each of them other employment. Then he ran suddenly off, and left them to take care of themselves. As he turned himself from Europe toward China, in order to convert the heathen, he came too near to a mine in Russia in the moment of its explosion, was caught by the powder, and lost—alas, alas! both his eyes.—Still he ran some time longer about the world, creating naturally nothing but confusion, and came into collision with the police. He was ultimately compelled to provide himself with a conductor, who for a certain remuneration led him back to the place whence he had come.

Humility, it is true, had not passed through such hazardous adventures: yet neither had it gone extraordinary well with her. Separated from her companions, she cut such a pitiable and lamentable figure that no one would have anything to do with her. After she had dragged herself, with bowings and curtseyings, through the whole world, after actually crawling on her knees, knocking at all doors, and everywhere saying "I am not worthy to loose the latchet of your shoes," and had been everywhere attacked and ill-used, she turned herself homeward, and reached Stockholm, completely in rags and nearly dead.

Here, at the foot of the statue of the hero-king, she saw, one after another, all her early traveling companions arrive. But, great heaven! how changed were they. They could scarcely be recognized. Zeal had lost his fiery eyes, and was lame of the right leg. Courage carried an arm in a sling, and had in the highest degree the look of a *mauvaise sujet*. Mildness was covered from head to foot with sores and blue weals; on her former angelically soft brow, angry passion had seated itself, and every third word was a curse. Generosity had all the air of a comedian; he declaimed and ranted incessantly. Patience and pity were become so thin and transparent, that they could not be seen without the deepest compassion. Good-humor was anything but sober Prudence; found herself in better case; but she was become haughty and boastful; she measured with an air of deep thought her steps and words; took snuff every minute, carried her head aloft, cast looks at her companions over her shoulder, turned up her nose, and was unbearable.

It may be imagined whether, under such reversed circumstances, the meeting again of the Virtues was a pleasant one. To confess the truth, they resembled in their present assembly, the Vices far more than the Virtues. But scarcely were they altogether, had extended to each other the hand, and recognized each other, than their appearance began to change, and every virtue to acquire its former character. Prudence took from her traveling medicine chest an ointment, rubbed therewith the darkened eyes of zeal, which speedily opened themselves, beaming with their former fires. Good-humor was so struck with the dry, ghostlike appearance of Humility, that she became sober on the spot; and the Virtues resolved to strengthen themselves in the next hotel, with a banquet and bowl of punch; there should every one relate his traveling adventures, and take a resolution for the future. "Bravo!" exclaimed Courage, and gave Foresight the hand; Good-humor took Humility under the arm and led the way, the rest all cheerfully following.

It would be leading us too far to repeat all the adventures with which the Virtues entertained each other over the bowl. Suffice it to state, the resolve which at the end of the sitting was unanimously adopted by all present; this was, that from that time forward, the virtues should always travel together, and should separate as seldom as possible, since they found each one given over to herself, without the counsel and support of the rest, only played the fool. With this resolution all the Virtues were highly satisfied. They concluded this feast with a song which Good-humor improvised, and which they styled the "League of the Virtues."

AN INTERVIEW WITH CARLYLE.

From a well written sketch of "A walk about London," in the November number of the Lady's Book, we derive the following account of a personal interview with Thomas Carlyle, his personal appearance and conversation:

A word about Thomas Carlyle, who is probably an object of greater interest to Americans than any other living author. I received a very characteristic note one evening from this great literary nondescript, informing me that I "would be very welcome to him the next day at two, the hour at which he became accessible in his garret." His home was more than two miles from my lodgings in Trafalgar square, and I took an omnibus nearly to the place. He resides in a neat little two story brick house in Chelsea, one of the environs of London, on the banks of the Thames. His housekeeper showed me at once to his "garret," and a very respectable garret it was too; the ragged poets of the Johnsonian age would have *danced* to get in such an airy, well furnished apartment.

He received me very cordially, and I sat down, and began—shall I say it? to stare at him; for I assure you, Carlyle is a man to be stared at—such another is not to be seen every day. Just imagine a large, robust, broad-shouldered Scotchman, with gray eyes, and stiff, dark hair, attired in a long black coat, such as is generally worn by the Methodist clergy, and poring over a German tome, and you have a considerable idea of our "great brother man." If you had not heard his name you would know him as soon as he opened his lips, for he talks just as he writes. He gives you the same assortment of obsolete terms, picturesque phrases, outlandish epithets, and long German compounds, all mingled in a singularly uncouth, but at the same time, singularly impressive style. I have been frequently asked if Mr. Carlyle's style appeared to be natural or affected. I am disposed to think it was at first an affectation, but he has used it so long that the mannerism has now become natural.

After enjoying a delightful conversation with him, he took up his hat and cane, and we walked up to London. All the way he talked in his own peculiar style, with a humor and a broadness of Scotch accent that kept me laughing in spite of myself. He frankly confessed himself entirely ignorant of America, although his miscellaneous works were first collected here, and he has now five readers on this side of the Atlantic to one in England. In fact I found him but little read there, and on mentioning his name once at an English table, my neighbor turned and asked me who he was! Another man present replied with a sneer—"*that chartist he means.*"

About the time when I saw Mr. Carlyle, the outbreaks in the manufacturing districts were exciting great alarm, and after he had descanted at some length on the Manchester operatives, whom he styled "great dumb Saxons, full of old Norse ferocity," I spoke of the happy condition of the laboring classes in our own democratic country.

"Oh, yes," said he, "you may talk about your democracy, or ony other cracy, or ony kind o' political rubbish; the true secret of happiness in America is, that you have got a good deal of land, with very few people."

His remark was in the main true; and the great mass of evils in England, with her bread taxes, and sliding scales, and parish workhouses, and trades unions, are directly traceable to her enormous population. I was especially struck, during Mr. Carlyle's conversation, with a short reminiscence of his early admiration for Robert Burns—how he used to creep over into the church yard of Dumfries, when a little boy, and find the tomb of the poet, and sit and read the simple inscription by the hour.

"There it was," said he, "in the midst of poor fellow-laborers and artisans, the name—Robert Burns!" At morn, at noon, and at eventide, he loved to go and read that name so dear to every lover of nature, so especially dear to a peasant boy of Scotland like himself.

I endeavored to protract our conversation by walking as slow as possible, but when we had arrived at the Green Park, he was called in another direction by an engagement, and I bade him a cordial farewell. As he walked away, I looked after him with deep admiration, not unmingled with sorrow. Of admiration for his heroic independence of thought and action, for his keen insight into the workings of the human soul, and more than all, for the stern, unbending resistance to the oppression of his fellow man.

From the Osage (Mo.) Yeoman.

WONDERS OF THE WEST.—BONES OF THE MISSOURIUM.

On Tuesday last, in company with several other gentlemen, we visited the place where Mr. Bryant is exhuming the remains of these most wonderful animals. It is near the Pomme de Terre, and about a mile and a half from the place where Mr. Koch obtained his skeleton. Mr. Bryant has already excavated twenty feet, and has succeeded in procuring some of the largest specimens (and some of them nearly perfect) ever yet exposed to the admiring gaze of the curious. We saw and measured a thigh bone, which measures three feet ten and a half inches in length, thirteen and a half inches in diameter at its head, and eight inches in diameter at its smallest part. We also saw seven feet of a tusk, which measured twenty-nine inches in circumference where it was broken off. Mr. B. is now engaged in getting out the remainder part of the tusk, and he thinks the whole will be about thirteen feet. We were shown part of a skull which contained the upper part of the jawbone with four teeth, and the lower parts of the cavity of the brain; this skull appeared, from the size of the teeth in the jaw, to belong to one of the smaller animals, and measured twenty-one inches in width. From the formation of the skull we were led to the conclusion that the tusks grew out of the head between the upper teeth and the eyes, for the cavities where the tusks fitted are plainly observable—and that may probably account for the loss of the upper part of the skull, the weight of the tusks having pressed it off, and destroyed it. We were shown a great variety of teeth, one of which weighed fifteen and a half pounds. These teeth are of various shapes and kinds, and evidently belonged to different species of animals. While some of them have three large indentions crosswise, others present nearly a smooth surface, similar to the teeth of the elephant, while others again are about four inches long, about an inch broad, and resemble on the surface the grinder of an ox. The rib bones are, for the most part, imperfect, the longest piece we saw being only about three feet. These are not curved flatwise, like the ribs of an ox, but are curved edgewise; they are about an inch and a half thick, and three and a half inches broad. The bones in the best state of preservation yet discovered are the vertebræ of the back. Six of these were found in a hole about three feet square, and are perfectly sound, the oblique process of which measures two feet; the cavity for containing the spinal marrow is about three inches in diameter.

Bones of various sizes, and evidently belonging to many different animals, are found imbedded together either in a white quicksand or a stiff blue clay. Among the bones are frequently found pieces of charred wood, and other material, giving evidence of the presence of rational beings. The whole would be a subject of intense interest to the naturalist and antiquary. From the position in which the bones are found, we do not believe that the animals died there. No entire skeleton has been found at the same place, but numerous bones of the same kind, and hundreds of teeth, have been discovered within a space of twenty feet square, and from two to ten feet below the surface, and presenting the appearance of having been buried there.

Can it be that a race of men existed in ages long buried in the deepest oblivion, who held those animals in such awe and veneration that they took the same pains to collect and bury their bones that they did those of their fathers? Not far from where these bones are found is a mound about two hundred feet high, with a grave on its very top. This is called an Indian's grave: This whole mound may be one vast sepulchre of a mighty people, built in close contiguity to the remains of those animals they probably worshipped.

There have none of these remains yet been found out of this county, and it was supposed when Mr. Koch removed the first that were found, that it was the only skeleton; but enough have since been found to prove that thousands are hid in the bosom of the earth within the bounds of this county. We wish some naturalist and geologist would think it worth his while to visit and examine the places where these remains are found. The cause of science would be much advanced, and many new theories be founded and old ones upset. As has been very aptly remarked, "the great field of western history is scarcely yet touched upon—the crust is not broken," and much honor and renown awaits those who shall carefully investigate these remains, and the subject connected with their history.

MAN AND MACHINERY.

BY JOHN PIERPONT.

The more practical a man's education is, or, in other words, the more things one can do in relation to the objects of physical nature, to contribute thereby to his own enjoyment and that of others, the happier that individual is, and the better he answers the end of his being here on earth—a consequence will follow to which I wish particularly to call attention. It is this—that the *division of labor*, of which great account is made in many departments and institutions of society, as it exists with us, particularly in our great manufacturing establishments, is a doctrine or principle which ought to be strictly scrutinized by every friend of his race, before it is adopted as the ruling principle of any of our social institutions.

It is argued that the more exclusively a man confines himself to one department, or one operation in the arts, the more promptly and perfectly he will prepare that one work of art, if it be but the grinding of a razor, or of a needle's point. This is true. And it is also argued, that in a large manufactory, the more the labor of performing different portions of the work is divided among different operatives, the more promptly and perfectly the manufactured article will be turned out, and therefore to the better profit of the producer, or of the consumer, or of both. This too, is true. It is further argued, what is true of one manufacturing establishment, is true of a manufacturing district, or of a manufacturing nation. Each, it is said, will turn out the better work, and will be the richer for the work it turns out. This also is true. But does it then follow that this system of the division of labor shall be pursued to the extent that it is in England, and is beginning to be among us, if man himself is to be the sufferer by it, in those interests that are higher than his more pecuniary interests? Grant that the operative gains more money in consequence of this system, shall he follow it, if he thereby becomes less of a man?

One of the pins of a lady's dress, it takes ten operatives to manufacture, even after the brass wire is furnished to their hands. Aside from the cost of the stock, 431 pins are manufactured for one penny sterling, and every one of these pins has passed through the hands of ten operatives. One man's province is, with a pair of shears, to cut off the wire that serves for the head of the pin. A piece of small wire is wound by an antecedent labor, into a spiral spring,—and it is the business of a man, made in the image of God, to spend his life in cutting up this spiral wire into pieces, each of just two turns long, that English pins may be sold in the American market at from 10 to 20 cents a paper!

This system of division of labor, makes good *pins*, and brings them into our market cheap. But what sort of *men* does it make? It entails upon England—England, that keeps the world in her debt for her manufactures—England, whose enormous wealth weighs down the wealth of all the rest of Europe—it entails upon England its hundreds of thousands of men whose faculties, whose education, whose hands, hearts, are all confined to a pin's head. The perfection of the work is secured by the destruction of the workmen. It makes first-rate pins, but what rate *men* does it make? It may enrich the capitalist, but how dependent, as well as degraded, does it make the operative? For, if this poor laborer offends his employer, or, if for any other reason, this, his occupation, fails, what else can he do? What, indeed, but avail himself of the poor laws of England, to keep himself and his children from starvation, and thus getting his revenge out of the state, for the wrong the state has done him, in the unpractical education to which the state, by her manufacturing policy, has doomed him.

He to whom the world is indebted for about all the true civilization it enjoys, once said to his fellow men, "Ye are better than many sparrows," and with great force he asked, "How much better is a man than a sheep?" In the same spirit we may ask, "How much better is a man than a pin?"

THE CALICO PRINTING BUSINESS.

The following letter is from the correspondence of the Rochester Democrat, and contains matter of no little interest:

PROVIDENCE, R. I. Sept. 2d, 1842.

It is but a few years since an attempt was made in the United States to print calicoes. Previous to 1825, all goods of this description were imported from foreign countries, the greater part coming from England. That year, a company of gentlemen at Taunton, Massachusetts, organized a company and commenced the business. Calicoes at that time, were selling from 20 to 40 cents per yard. England had long enjoyed the monopoly of supplying America. Like nearly all new enterprises, the company after struggling for a few years, failed. In the meantime, others availing themselves of the knowledge of the business gained at Taunton, commenced similar operations—but owing to the low rates of duties on the foreign article, they were obliged to limit their works, it being conducted wholly as a matter of experiment, and hoping to succeed by improvement of machinery in the end. The tariff of 1832, gave a new impetus to the business and several embarked in it, in this city. The profits of the business were found to be very lucrative at first. The various companies visited England and procured workmen to come to this country, and thereby impart a knowledge of the art to our own countrymen. This succeeded well. The provisions of the tariff of 1832, however reduced the amount of duties each year, and the business became dubious. Still, with Yankee perseverance, they continued their works, while the last tariff has placed them in a better prospect. Within three years the number of establishments have now increased to 37, with 120 machines. The largest of these establishments are located in this vicinity, and give employment to many hundred persons. The year, has been a hard one for them, owing to the great competition, and the stagnation of trade. The revival of business, however, throughout the country, which has been going on for the last six months, has made a fair market, and now they are again in successful operation. The prejudice, which for years, has grown, that the colors were not fast, is now giving way by the experience in the business, which is now brought to great perfection, and the fastness of colors even rival the English prints, while the variety of patterns numbering over one thousand, cannot be excelled even in Great Britain. Such is the enterprise of the business, that no sooner does a new style appear in market from a foreign country, than its exact resemblance is so imitated, that it cannot be told from the English and is afforded 20 per cent. lower.

The business is one of vast importance to the country. In 1836, over 150,000,000 yards of calicoes were imported. Last year the importation fell off to 15,000,000 yards, while the American prints made in 1842, reached the enormous amount of 158,028,000 yards, worth $14,000,000. The capital employed in all branches of the business is not far from $8,000,000. Instead of importing, we begin to export. We are competing in the article with the British in South America, and in the coarser qualities, hope to get possession of the China market.

From the Western Christian Advocate.

AN AFFECTING STORY.

Jack is a Methodist local preacher. In one of his sermons, he told this story: When I was a lad, there were no religious people near where I lived. But I had a young master about my age, who was going to school, and he was very found of me. At night he would come into the kitchen to teach me the lesson he had learned himself during the day at school. In this way, I learned to read.

When I was well nigh grown up, said Jack, we took up the New Testament, and agreed to read it verse by verse. When one would make a mistake, the other was to correct him, so that we could learn to read well.

In a short time, we both felt that we were sinners before God, and we both agreed to seek the salvation of our souls. The Lord heard our prayer, and gave us both a hope in Christ. Then I began to hold meetings for prayer, and exhortation among the colored people.

My old master soon found out what was going on. He was very angry, especially because his son had become pious. He forbid my holding any more meetings, saying that if I did not quit, he would whip me severely for it.

From that time, I continued to preach or exhort on Sabbath and Sabbath nights; and on Monday morning my old master would tie me up, and cut my back to pieces with a cowhide; so that I had never time to get well. I was obliged to do my work in a great deal of pain from day to day.

Thus I lived near a year and a half. One Monday morning, my master, as usual, had made my fellow slaves tie me to a shade tree in the yard, after stripping my back naked to receive the cowhide. It was a beautiful morning, in the summer time, and the sun shone very brightly. Everything around looked very pleasant. He came up to me with cool deliberation, took his stand, and looked at me closely; but the cowhide hung still at his side. His conscience was at work, and it was a great moment in his life.

Well, Jack, said he, your back is covered all over with scars and sores, and I see no place to begin to whip. You obstinate wretch, how long do you intend to go on in this way?

Why, master, just as long as the Lord will let me live, was my reply.

Well, what is your design in it?

Why, master, in the morning of the resurrection, when my poor body shall rise from the grave, I intend to show these scars to my heavenly Father, as so many witnesses of my faithfulness in his cause.

He ordered them to untie me, and sent me to hoe corn in the field. Late in the evening he came along, pulling a weed here, and a weed there, till he got to me, and then told me to sit down.

Jack, said he, I want you to tell me the truth. You know for a long time, your back has been sore from the cowhide; you have had to work very hard, and are a poor slave. Now tell me, are you happy or not, under such troubles as these?

Yes, master, I believe I am as happy a man as there is on earth.

Well, Jack, said he, I am not happy. Religion, you say, teaches you to pray for those that injure you. Now, will you pray for your old master, Jack?

Yes, with all my heart, said I.

We kneeled down, and I prayed for him. He came again and again to me. I prayed for him in the field, till he found peace in the blood of the Lamb. After this, we lived together like brothers, in the same church. On his death-bed, he gave me my liberty, and told me to go on preaching as long as I lived, and meet him at last in heaven.

I have seen, said Jack, many Christians whom I loved; but I have never seen any I loved so well as my old master. I hope I shall meet him in heaven.

THE CRADLE OF A WESTERN FARMER'S CHILD.

A Mississippian writing to his friend in Charleston, gives the following description of a cradle which he has constructed for his infant:—"The body or frame of the cradle is manufactured out of what we call the snapping turtle, that weighed 135 pounds, caught by myself, out of my own waters. The railing is constructed of the horns of bucks, killed with my own rifle, by my own hands. The rockers are made from a walnut tree, that grew on my sister's plantation, adjoining me. The spring mattrass or lining is stuffed with wool from my own sheep. The loose mattrass is also filled with domestic wool, manufactured and lined by my own wife. The pillows are filled with feathers from my own wild geese; they have been also manufactured by my own wife, with her own hands. Accompanying the cradle is a whistle, which was made by a friend residing with me, out of the tusk of an aligator, slain by my own hand, as well as a fan, made also by the same friend, out of the tail of a wild turkey, killed by me; accompanying the whole, is the hide of a panther, dressed after the fashion of the Chamois, the animal having being slain with my own hands, and with my own trusty rifle. This is for the stranger to loll and roll upon when tired of his cradle."

ROTARY KNITTING LOOM.

Mr. Arasmus French, of Springfield, Conn. has, after much labor and study, invented a machine which knits stockings and hosiery of all kinds, of perfect shape, without seam or blemish, with a rapidity and cheapness hitherto unparalleled.

Each machine, says Mr. George Daracott, of Boston, *will knit one sock per hour*, while one girl can easily tend TEN machines, and *five hundred* machines may be driven by ONE horse power. Rev. John Pierpont declares it the greatest mechanical invention of the age. Unlike the clumsy and cumbrous machine of former days, it weighs but *three pounds*, and may be placed on the centre table of any lady's drawing room. It will knit cotton, woolen, silk, or any fabric from the finest to the coarsest. A distinguished friend writes us from Boston: "I have been looking at this machine with astonishment for two or three days. I had heard of it before, but it takes *seeing* to make *believing* in these days. Carlyle speaks of the Gospel of Richard Arkwright: here is another gospel of equal significance. The question is, shall it be preached to the poor? or shall the Devil engross it and dole it out mixed with poison, as he has done with Arkwright's?"

We wish this machine would indeed be given to the poor; but doubtless the necessity of the inventor will compel him to sell the patent to some sharp operator, who will secure to himself as much, and leave to the public as little, of the benefit as possible.

THE TWO KINDS OF PRAYER.

The river that runs slow and keeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollows, and spreads itself into small portions and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels. So is a man's prayer; if it moves upon the feet of an unabated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but where it is carried on the wings of passion and strong desires, a swift motion and an hungry appetite, it passes through all the intermediate regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—*J. Taylor.*

CAST IRON BUILDINGS.

In illustration of the fact mentioned in one of the recent letters of Gutzlaff, that the construction of movable cast iron buildings, whose invention, reputed of modern origin, has been accredited to English science and skill, was practiced ages ago by the ingenious natives of China, that eminent missionary describes a pagoda which he visited, near the town of Tsing-Kiang-Fou, in the province of Kiang-Nau, built entirely of cast iron, covered with bas-reliefs, and inscriptions, whose dates and style of character refer back to the epoch of the dynasty of Tang, who filled the throne sometime during the fifth or sixth century of the Christian era. The monument is, therefore, upwards of twelve hundred years old. It presents the form of an octagonal pyramid, forty feet in heighth, and eight feet in diameter at the base. It consists of seven stories, on each of which are traced some very curious historical representations. The edifice is alledged to be of extraordinary elegance, surpassing everything of the kind which the writer had before seen in China.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."
2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.
3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.
4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress*. The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.
2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.
3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her
4. The Oregon Bill, a part of the said schemes.
5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag: the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.
6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.
2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

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For Young Men and Boys.

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The ordinary branches of an English education, reading, writing, arithmetic, English grammar, geography, history, composition, &c.—will be thoroughly taught. Instruction will also be given in book-keeping, and in the Latin and French languages. The study of Botany will be made thorough and practical—the pupils with their teacher, will make frequent excursions, for the examination of plants, during the season of flowers.

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The term will commence the first second day in the eleventh month (November). There will be two vacations; one in the spring, the other in the fall.

JONATHAN LAMBORN, *Principal.*
JEREMIAH HAYHURST, *Teacher.*

Chester co. Pa. August 31, 1843. 6m.

JOSHUA C. JENKINS

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